Christian Faith and Life

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EDITORIAL

Where, When, and What will the Last Judgment Be?

ONE day walking through the National Museum in Washington I noticed a little Testament that once had been Francis Asbury's. It was open at Acts 17th, and the 31st verse was underscored. This verse runs, "Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance to all men, in that He hath raised Him from the dead." In Asbury's journal it is set down that he preached on this text September 27, 1772. Perhaps it was on that very occasion he underscored these solemn words in his Testament.

The entry in his journal goes on to outline the sermon as he preached it. Here are his points:

1. Prove the judgment will be universal.
2. Describe the person of the Judge.
3. Describe the awful events preceding and attending.
4. Point out the business of the day.
5. Show its consequences.

The Reverend Francis Asbury must have preached a most serious sermon that day in 1772, three and a half years before the outbreak of the Revolutionary War. And those colonial hearers understood it, just as men everywhere and always of necessity must understand such an emphasis: for the idea of the judgment to come is built into the very frame of man's point of view. Judgment Day is another of the universal conceptions of the human race. It is like God and duty and eternity—a dim point of view from which men can never wholly escape. The very mocking blasphemy of the atheist witnesses his uncertainty of his negations. He is afraid he may after all be wrong, and so profanes God and judgment that he may strengthen his own heart in his denial of their reality.

It is interesting to note how general this idea of the final judgment is. It is developed substantially everywhere.

In Egypt men believed, after many trials, the dead at last appeared before the Forty-two Judges, and then went forth either to eternal doom or to eternal bliss.

In Persia the wicked were seen as awaiting their final sentence of doom in some dark abode, while the good in regions of sublime light awaited the eternal reward of virtue.

China's Taoists also had their final eternal separation. Men passed through many transmigrations; but at last they arrived at destiny. Some found it eternal bliss, the rest an endless woe.

Greek thought saw Hades as divided into Elysium and Tartarus, the first for the good and the second for the bad. Both conditions seem to have been re-

garded as pale, and as definitely inferior to the warmth and vividness of this present world; but the separation between good and bad was nevertheless affirmed.

The Old Testament, too, while its grasp of the future life was rather indefinite, yet it did see God's judgments running through all history, and as moving on to one climactic event, The Day of Jehovah, beyond which His holy purpose should be fully realized, and should abide.

In the New Testament, this supreme day of Jehovah is variously named. It is: Day of Wrath (Rom.2:5; Rev.6:17), Day of Judgment (2Pet.3:7; 1Cor.5:5), Day of God (2Pet.3:12), Great Day (Jude 6), That Day (1 Thess.5:4; 2 Tim. 1:12,18, 4:8), The Day (1 Cor.3:13; Heb.10:25), The Day of the Lord Jesus (2 Cor.1:14), The Day of Jesus Christ (Phil.1:6), The Day of Christ (Phil. 1:10), Revelation of Jesus Christ (1Pet. 1:13), His Appearing (1 John 2:28,3:4; 2 Tim.4:8; Heb.9:28), and also Coming, Coming of Son of Man, and Coming of Son of Man in clouds.

Judgment is thus substantially a universal idea, like man's sense of the Infinite Himself, and his thirst for destiny. It would seem as if man had an intuition that he was somehow made for God, and yet his consciousness of moral failure makes him afraid. We analyze the deep movements of the mind here with some uncertainty. Reason seems to demand the reality of a causal Infinite behind the finite flux of things. Man's whole being seems to cry out for an infinite of life to give completeness to his experience of love and duty and truth. This infinite of life must realize the absolute in every value, and it must rise to relationship with the absolute of Life. But inevitably this is judgment: for when man's moral relative stands before absolute righteousness what else can result than a manifestation of his falsity and failure?

I believe it is about thus man's soul universally discovers judgment. It is an inevitable conclusion from his deepest awareness. Assuming God, as the infinite moral personality, and destiny, which rises to relationship with Him, judgment is unescapable. I am strongly inclined to the view, it is as a means of escape from this fear of judgment that some men choose a degraded estimate of life. If there be no Infinite moral personality, and no future life, there can be no judgment. Here, indeed, is escape from moral fear, even though it be in despair. Similarly, it is so much easier to blur the sublime Moral Infinite into a vague impersonal principle of luck, or magic, than to stand up open-faced in the expectation of His final judging presence. Men long for relationship to the Infinite, but they shrink in fear from relationship with the Infinite as moral and this sense of fear is deeper than a man's deliberate conscious thought. It is profound, instant, almost instinctive.

Man is thus in this strangely contradictory situation: He was made for God and has a deep impress of the Infinite upon him; and yet fear bars his way to the relationship for which he feels he was made. Left to himself he inevitably drives into failure. As a primitive his failure seems to run in the direction of replacing the Moral Infinite with magic and other non-moral values. As a sophisticated rationalizing intellect his failure seems to run to atheism and dark despair. Somewhere in between the two are all the various forms of polytheism. And so which ever way he goes man fails. He comes short of the destiny he feels ought to be his. He can neither wholly escape from God, nor yet truly find Him. This is his tragedy in all the centuries.

HERE it is that we come to revealed religion. It is the necessity of man's aspiring soul. Salvation must break across to man from the side of the Infinite, for unless it does there can be no salvation. And this very fact that divine self disclosure to man is necessary to his fulfillment is a powerful argument in support of the reality of such a self

disclosure: for a universe that does not arrive is as irrational as an argument that has no conclusion, or a building that has no superstructure.

Having reached, now, revelation, we find life once again moving inevitably to judgment.

The divine self disclosure begins in the very frame of man's consciousness, in which the Infinite has implanted a dim impress of Himself.

Beyond this basic disclosure come manifold revelations to all races of men in all ages of history; but included among them is one peculiarly rich, consecutive and significant divine approachment.

This one approachment we see advancing with the sweep and power as of a majestic river from Abraham through Moses and the prophets until it reaches its climax in the Word made flesh. Here at last God is fully revealed, and His outward disclosure consummated.

But His consummate outward self-disclosure is the beginning of judgment: for as Jesus said, "Herein is condemnation that light is come into the world, and men love darkness rather than light because their deeds are evil" (John 3:19).

If human choice be against the light, then the next divine self-disclosure is judgment; but if the human choice be obedience to the light then the next disclosure is salvation. Says the Gospel: "To as many as received Him to them gave He power to become the Sons of God" (John 1:12). The response of God to man's choice of Him is the self-disclosure of Messiah as an inward presence, the guest of man's inner life.

This inner divine revelation is for the believer salvation, as we have already said; for it achieves man's inner unity with the Infinite, and makes it possible for him to experience His supreme outward manifestation without being overwhelmed. Jesus said once, "Blessed are the pure in heart for they shall see God"; and we mean to affirm both that none but the pure in heart are able to see God truly, and also that the vision of Him for all others must inevitably be the stroke of judgment. When God is fully revealed, only those who are perfectly one with Him will find themselves able understandingly to see Him; and only those perfectly one with Him will find themselves able to will before Him. The others will find His glory challenging their finite freedom. They may begin to oppose; but instantly freedom will snap, and they will sink into slavery forever.

I think this is what St. Paul has in mind in 2 Thess. when he speaks of "destruction (sweeping) out from the presence of the Lord" (1:9). The manifestation of the Moral Infinite as a reality wholly outside and apart from one's self must inevitably be withering to finite personality. An eye that is inwardly adjusted to brilliance finds the noonday sun supremely revealing; but an eye that has never known anything but deep darkness will find it instantly blinding. So the naked revelation of God, except we have first become one with Him, must inevitably be overwhelming.

Judgment, as we have been thinking of it, can be analyzed into three phases or stages. There is first the divine evaluation of an individual life. Then, second, there is this divine evaluation as made known also to the judged individual. Finally there is the divine evaluation lifted up into social expression—an event stood vividly out in the stream of history. Conceivably these three phases might be simultaneous, but in actual fact they do not need to be, and seldom are.

I think our Lord knew the moral doom of Judas that Thursday evening when He said to him, "What thou doest do quickly." Judas realized his own doom in the instant of death, and perhaps just before it. But the tragic failure of Judas' life will only be made socially manifest at last in the final great assize.

Jesus definitely taught the separation of the wicked from the good during the intermediate state in His parable of Dives and Lazarus (Luke 16:19-31). Al-

ready long before the judgment a gulf was fixed between the evil and the good that established complete separation between them. Yet Jesus did also teach the final great assize, as in the dramatic judgment portrait of Matt.25:31ff. The earlier judgment is private and individual, determining destiny. The later judgment is public and social, manifesting destiny already long since determined.

There is no difficulty in understanding the need for this later and public forth-utterance of judgment. History is an abiding value. It does not perish behind us as it seems to do. It endures endlessly in the knowledge of God and of all intelligences. It is important, therefore, that history should be seen in every detail to come out right. It must stand at last fully true by the standard of the absolute. God, Himself, must finally be able to front it in its totality and be utterly satisfied.

I read just last week Edith Wharton's powerful story, *Ethan Frome;* and its conclusion so violated my moral sense that the tale annoyed me. I wanted Ethan, in absolute faithfulness to his marriage vow, yet to denounce his wife to her face as a hypochondriac and a devil. I wanted him also to refuse obedience to her heartless dictum which made her orphan niece both homeless and hopeless. Because that story did not end in some such way I felt morally violated by it. And it would be indeed a tragedy if any one at all should thus feel violated by history. Almighty God cannot allow it. If He should permit the ages to climax as discordantly as Edith Wharton did her story, it would turn history into a nightmare, an everlasting offense at once to God and to men. It would make the Eternal Throne the jest even of hell, for devils must feel the incongruity of an Almighty Righteousness that never did, no, not even at last, resolve man's relative and false into God's absolute and true.

As I see it, the outward and objective is never just a meaningless frame, a mere practical thing. It is always also an expression of something inward and spiritual. It is, so to speak, the sacrament or objectification of inward spiritual values. So the laws of nature are the symbol and forth-utterance of the eternal holiness of God.

And so, again, the vast attraction of gravitation expresses His all including love. The universe is thus God's song the poem of His self expression. And history must be made the same. History must speak forth what God is, and what God feels; and it must do this regardless of the falsity man's sin has projected into its mighty stream. This is the demand for, and the philosophy of judgment. Judgment is the resolver of history's discords, the corrector of its frightful falsehood and hypocrisy. Through it God makes history once again His own, the expression of His holiness, the song of His life. And so He is able to face it as a whole with complacency, finding it a thing of beauty even though in its detail it be full of blemish and shame.

We have been too apt to think of judgment only in its private significance. It has been for us only the determiner of the individual's destiny. But judgment has also its public, its universal significance. It is the resolver of history. It is the completer of all its incomplete equations. Yes, judgment lifts man's relative at last to the level of God's absolute, making the whole absolute. In judgment God evaluates all history, forth-utters Himself in relation to all history; and so, by projecting this mighty climactic self-utterance into its stream, He makes the whole His own, and perfect in its whole, in spite of all its confusion of detail.

It is thus I understand the final great assize. It is not doom so much as it is the lifting up into historic expression of doom already long since complete. It is doom thrust forth into objectivity. It is doom stood vividly in the stream of history. It is the conclusion of the tale of the centuries, in which every character is at last seen at his true evaluation, and

every equation stands evidently forth—*equal.*

But, asks someone, where do believers stand in that august climactic moment? Are believers also judged? I answer: With judgment, in the sense that it is an experience of personal doom, the believer has no contact. With judgment, in the sense that it is a forth-utterance of destiny, an historic manifestation of the outworking of the ages, he stands there as do all other personalities. The Cross is a substitute in judgment (judgment, not penalty of justice) for all those who have become completely identified with Christ by faith. That lifting up of death into the life of God can and does satisfy His holy demand for judgment upon sin. At the stupendous spectacle of the great assize believers are made manifest as in Him, and this one circumstance is salvation for them. Relationship to Christ is all they need. His Cross is the sufficient judgment upon all their sin, and His glorious sonship gives infinite value to every life that is joined to Him.

As I see it, there is just one vast cleavage that chiefly is made manifest at the judgment. It is that some men have chosen to give up their self sufficiency, and to identify themselves utterly with the abyss of God's grace in Christ, while others have chosen to stand alone, separate from Christ, and futile in all the littleness and soil of their proud self-emphasis. It is this isolation from Christ alone which is doom; but, having chosen to stand thus, sinners sink under the weight both of their futility and also of their accumulated guilt.

One might illustrate the total truth involved by the contrasts between the vestments of a robed choir, and the individual garbs of a congregation. The first notable contrast is, all those in the choir are wearing a fair white surplice, which no one in the audience is wearing. That white surplice might symbolize the adequacy of the believer's salvation in Christ. And because they are all exactly alike, and because no one in the audience is wearing one, it would illustrate the first evident contrast that will be made manifest at the judgment between those who are in Christ and those who are still out of Him.

But as you observe the two groups more closely the next circumstance that will be evident is that every one in the audience is wearing each his own clothing. They are each one wholly individual. This might symbolize the fact that out of Christ a man's only garments are the details of his individual history. His lack of the surplice is the notable defect, but in addition to this defect there is manifest also all the detail of his own sinful history.

And still further, and more closely observing, some faint markings of individuality begin to be manifest upon the vestments of the choir. There are bands of gold and blue and crimson and purple, badges that attest the degree and fidelity of one's individual service. These might be stood as the symbols of one's life fruitage in Christ, the differences that are developed between those whose histories are rich with creative Christian toil, and those whose venture of faith is hastily completed only in life's latest moments. These individual markings are obscure when compared with the evident contrast between those who have on the surplice, and those who have not; but they are actual none the less; and all these details are there, manifest, to everyone who observes with attention.

It is thus I see everything at last made manifest at the great assize. Every believer stands forth, first of all, as one in Christ, and saved in Him. But in addition all his faithfulness in Christ is also made manifest. And some, like the penitent thief, will wear no markings save the one glorious white cotta of their acceptance, while others like the apostles, the martyrs and confessors will wear in addition the gold and crimson and blue and purple of their history. And so everything will be made manifest. Yes, as Jesus said, every idle word even will stand disclosed at last.

If some one should object that it is unreasonable one single difference should have such vast and everlasting significance as that which we allege concerning the believer's venture of self-identifying faith, we reply: It is neither unreasonable, nor is it isolate. Three thousand years ago some of the Pharoahs buried corn with them in their sepulchres. During all the intervening centuries that corn has remained isolate, inert, meaningless. And then one day at last it was brought out into the contacts of nature. It was thrust into a relationship. It felt the moisture of the soil and the mystic pull of the sun; and in an instant it was alive. It grew. Three thousand years of isolation for that corn stood meaningless as over against the pregnant significance of one swift instant of relationship. And if this principle is true in horticulture why may it not be true also in salvation? This is the Gospel of the all-sufficiency of Christ. This was the watch cry of Reformation Christianity — Justification by faith alone. Yes, relationship with Christ is salvation. It is the one creative spring of life. Apart from it there is only futility and death.

AND now, having grasped the broad principles of our truth, we will attempt, though with much hesitation, and from but slender Biblical data, a description of the final movements of history.

Some day it will be once again God's "fullness of time." It will be suddenly, as men unexpectant go about the daily round of life; but the Risen, Ascended Son of God again will be vividly manifest upon earth, glorious in the midst of His saints and angels. I think of our triumphant saints, since their passing from the scenes of earth, as reigning with Christ. I see them as having been lifted clear of the experience of death, being in its very moment clothed upon with their house which is from heaven. Now, at the manifestation of Christ, they, too, will be again fully manifest upon the earth, receiving at last a yet more glorious body than that which clothed their spirits during the intermediate sojourn.

Both Jesus' statement that believers do not die (John 11:26) and St. Paul's statement that they are clothed upon in the moment of mortality seem to make it definite that believers do not experience that nakedness of spirit, which is the doom of the impenitent. I am convinced that the redeemed know and love see and are seen during their intermediate sojourn, just as in the days of their flesh. They suffer, however, this one loss: They have during that period no instrument, such as their former physical hands and feet, through which their purposings can be projected into the objective universe. During earth's probationary life God gives to men a certain limited capacity to project their creative purposings into the frame of His creation. This capacity is withdrawn at death, and is only given back at the resurrection. Then it will not only be restored, but it will be restored magnified: for in the resurrection God's redeemed children will have the same mastery of the forces of nature that characterized Messiah.

All this seems indeed perfectly reasonable and clear. During the probationary period God is committing man's freedom to and against Himself. But with death probation ends; yet the good are not ready for heaven, nor the wicked ready for judgment. The outworking of the blight of sin must be complete before judgment can at last be fully manifest; and the believer's mind and individuality, as well as his will, must be perfectly attuned to the holiness of God before he is ready for eternal life. And so during the intermediate ages the unclothed sinner watches the widening ruin of his own false purposings, while the believer lingers in the fellowship of Christ, becoming so perfectly adjusted to His thought and purposings that at last it is literally true: "It is no longer I that live, but Christ that liveth in me."

The believer not only wills, but thinks and feels, in the whole sweep of his life, the same perfection of sonship and truth and brotherhood that was and is the eternal glory of Jesus.

Then comes the resurrection. It is God's consummate creative act: for in that moment God equips man's perfected spirit with a body which shall be its perfect instrument, and through which His creative purposings can flow into the universe even as did those of Christ during the days of His flesh. I am inclined to interpret one of Jesus' most astonishing statements literally, but to place its fulfillment only beyond the resurrection period. He said, *"If ye have faith as a grain of mustard seed ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible to you"* (Matt.17:20). There is nothing fantastic in this conception, and it is absolutely safe for the universe: for man's perfected life is so at one with God that he could neither feel nor will anything contrary to His holy purposings. And so man does indeed at last share the Eternal Throne, and the full glory of the God-man. Jesus becomes thus in vivid fact the norm of our own completed manhood.

Yes, we are to be what He was, and not merely what He was in His humiliation, but what He is now in His glory. The risen, ascending Christ is thus seen no longer as a freak manifestation in the universe, but as a fore-manifestation of the level of its final law. The first law of being was the inertia of matter; but the last law of being will be the full orbed glory of Christ.

And now all the dead are raised. I do not know that there will be any priority of the good over the bad. I understand the first resurrection, that "out from among the dead," to have taken place in the very moment of mortality. I conceive the unsaved (those who maintained their independence, separate from Christ) as having been unclothed from the hour of their death. I think of them, through all those years, as formless centers of consciousness and memory, spirits who can know and feel, but who have no capacity either of willing creatively or even of expressing their thoughts and feelings. They are indeed men shut away in outer darkness. But at the resurrection they, too, will be reclothed, and become manifest. The earth will be thronged with multitudes who have long been absent from it; and Christ, and the multitude of His holy angels will also be manifest.

What an assembly it will be! What a multitude of triumphant faces! Here and there will be countenances which we can identify. Abraham, Moses, David, Elijah! The goodly fellowship of the prophets! The glorious company of the apostles! The noble army of martyrs! And the faithful sufferings of these latter will be a line of glory in their vestures. Pilate, too, will be there, with awe remembering that other time, when he was upon the throne and Jesus stood a prisoner before him. Nero will be there, so loaded with sin that he will stand accursed even among the damned. The procession will move before us, miles and miles of men and women thronging up before the majesty of the throne. There will be those whom we have known in the intimacies of life: brothers, sisters, fathers, mothers, friends. And we, too, will march there in the great array all of us streaming up into that Presence, before which mighty angels stand only with averted faces, crying as they fly, "Holy, Holy, Holy, Lord God Almighty, the whole universe is full of Thy glory."

If we think of Christ as remaining in space above the earth, and sweeping around its circle like the sun, then we can picture the separation of the judgment as working out thus: The redeemed will rise to Him in the air as He sweeps onward, while those who would not own Him cower upon the earth, crying for hills and mountains to fall upon them and to hide them from His burning presence.

And every man, both saint and sinner alike, will wear his history as it were a garment. The whole sweep of every life will be made manifest. The power of telepathy, perhaps, now but slightly suggested, will be fully developed in all; and so every man will stand forth self-declared even in the detail of his living, yes, even to his idle words. There will, indeed, be shame-facedness and fear in that stupendous moment. How the licentious will blush at the soil of their deeds and thoughts! How the proud will hide themselves when they see the paltriness of that in which they have boasted! I even think many of the redeemed will weep as they contemplate the array of their compromises! But both good and bad will be made manifest, and every soul will be as it were a gazing stock before the face of the whole universe.

And then a voice of infinite music will sound through all the spaces. It is Christ. He says, "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt.25:34). For one vast moment there will be a silence of unutterable wonder, as each redeemed soul feels the measureless glory of the fact that He is there and accepted. Then, like the swelling strains of a great organ will rise the music of their united praise as the whole vast host breaks forth to sing, "Blessing and honor and glory and power be unto Him that sitteth on the throne and unto the Lamb forever and ever" (Rev.5:13).

But hark! yet once again the infinite voice is speaking: and this time His word is doom. He says, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels" (Matt.25:41). Here alone in all the sweep of the years is tragedy, utter hopeless despair. Multitudes will at last discover that, though they have lived, they have yet lived wholly in vain. Futility will engulf them. They will melt away from before the Presence as shadows when the sun is up. The second death will encompass them. The outer void of darkness will swallow them. A gulf that neither grace nor almighty power can bridge will separate at last, and forever between children of God's holy, everlasting purpose, and lost souls.

What will lie beyond that climactic dramatic division it is difficult to conceive. St. Peter seems to contemplate both earth and heaven as passing away. But the apostle was an oriental, and one cannot be certain that his vivid descriptions are to be taken literally. Jesus' descriptions of hell are unquestionably figurative, and it may be that Peter's description of the burning up of earth and heaven are the same. Undoubtedly it is far from impossible that some vast dark world might collide with our earth, and in a moment transform its hills and valleys into leaping flame. One could appreciate a certain solemn judgment value in such a cataclysmic climax to earth's sin-history; but on the other hand, the loss both to redeemed men and to God would be incalculable. Since God is interested in the objective expression of spiritual values—witness every basic principle and value in His universe—and since man's passion for the same is manifest in the numerous shrines that dot every one of the five continents, it is manifest that the destruction of this world which contains Bethlehem, Galilee, and Calvary, to mention no other places, would be frightfully costly.

I like to think of Christian men, through all the limitless ages of eternity, privileged from time to time to make pilgrimages to the holy places where redemption was once wrought out for them. It seems to me that even in the fulness of heaven's perfect spiritual communion such a pilgrimage would be precious. I have no illusion as to some spiritual merit such as old world superstitions may have conceived. I am thinking only of expressive values, and I am voicing the view that forever there will be a certain holy joy in going to the very scenes of supreme events and there living through the precious imperishable past anew. Certainly if self-expression be joy even for the Infinite, and the universe be indeed His song—the forth-

utterance of His eternal holy love—then every measure in that vast harmony will be precious to Him and precious also to glorified men.

It is possible that Peter's language contemplated a less drastic destruction than that which formerly we have understood. Jesus teaching of the new birth did not refer to any thing so literal as the doubting query of Nicodemus suggests; and it may be the same with this final judicial fire which is to put an end to the sin-world. Why would not the end of death, the end of all predatory habits even in the animal world, the end of disease, the end of sin, the complete realization of a new law by which man's holy and immortal life attains to a transcendence like Christ's own—why, I say, would not these things be the destruction of the old world and the forth-utterance of a new? I like such an interpretation. I like to think of that final cleansing fire as consuming only the waste of the universe: the bodies of lost souls, who, again unclothed, are sweeping forth into the dark, the principle of death in nature, the instinct for blood in the beast.

I do not speak as if with final certainty, but I am increasingly inclined toward the view that this majestic universe, so vast, so wondrously complex, will never pass away, that it will be perpetually renewed, that every blemish will be burned out of it, and that then, perfected, it will be both man's eternal home and God's eternal song—the perfect forth-utterance of His ageless holy love.

THERE is one final question: When will these things be consummated? It is impossible to speak with any degree of definiteness. Scripture has given us but meager light. I am convinced that it is impossible from Biblical data for any man to approximate even within a thousand years the time of the divine movements. I notice, however, these general facts about the progress of the Kingdom of God during the past two thousand years. The first period of about a hundred years saw an amazingly rapid expansion of Christianity through the Empire. Then from, say, Ignatius to Augustine of Hippo, there was a period of consolidation, and of carrying into effect of social reform. From the fall of Rome to the end of the first Christian millennium was a second period of expansion, during which the Gospel was carried to the barbarians of the north, and certain reforms earlier begun were completed and consolidated.

With the opening of the second millennium expansion halts again, and disintegrating forces develop. These disintegrating forces call forth protests, and there is a persistent cry for the reform of the Church; but it is not until the sixteenth century that the disintegrating forces and the reforming forces come to grips. That is the Reformation at once Protestant and Roman. It is a period of spiritual quickening and deep revival, of consolidation of convictions, of application of Gospel light to government and other social relations. There are certain minor eddies within this re-energizing period, such as Deism and French infidelity, but the Reformation period reaches, roughly speaking, from Martin Luther to the end of the Wesleyan revival. Then a new period of missionary labor and expansion set in, which has endured for a century and a quarter, and has been one of the most glorious periods of Church history. This modern period has been terminated by the current over emphasis on sense-science, and the rise of naturalism and modernism.

The Church has today in part lost both its vision and its passion; but it is no more finally halted at this time than it was before the Reformation, or before the Wesleyan revival. Already there is a beginning of the re-discovery of its neglected sublimities, its imperishable and transcendent redemptive forces. Already there is a new quickening of revival and reformation that can be developed to become a new period of world-wide spiritual advance and consolidation.

Thus, in recurring waves it has been that the tide of the Christ's kingdom has been coming in all down the centuries. And thus, in recurring waves it will continue to come in until time shall be no more. I could agree with the premillennialist that the Kingdom will never be fully crowned until probation ends and Christ is manifest in judgment. I could agree also with the postmillennialist that Christ's coming will be prepared for by an approximation on earth of that absolute brotherhood, which will be truly consummated only in heaven.

Whether the final climactic moment will find the last wave of Christian advance still going forward, or whether clear to the end the Christian generations will show that instabilty which has characterized all the past, no one can say. How magnificent it would be if a Church everywhere vital and loyal, shedding its sublime spiritual light in the midst of a brotherhood of free nations. could welcome its returning Lord! And I cannot yield the conviction that this possibility is open to the Church. Certainly it must be God's first choice for us, even though our weakness and compromise force Him to accept a less beautiful consummation.

Two things seem to me to be definitely certain: (1) That Scripture has given us no portrait of the final movements of history. There is no reason to affirm that the "last days" mentioned in the New Testament are intended to refer to such a climactic series of events. A thousand years are to the Infinite but as a day, and whichever stage of its progress the final wave of history may be in at Christ's manifestation, it will still have been true, yes, tragically true, that during the "latter days" there was a falling away. (2) The other circumstance that also seems certain to me is that Jesus did raise a question about this very thing, which therefore argues that His question is unanswered, and that the answer to it is with His Church. Said Jesus, "Nevertheless, when the Son of Man comes, shall he find faith (dominant) on the earth?" (Luke18:8).* And I say there is no answer to this question for the precise reason that the answer to it is entrusted to Christian men.

Here, then, as I see it, is the only answer to the question of time and circumstance that a Christian man can responsibly give: It is that judgment is certainly drawing exceedingly near, since the Gospel has at last encircled the earth, and the forces of civilization are rapidly crowding history to a climax. Either a believing Church, utterly loyal to its Lord, will make use of modern instruments of civilization to consummate His conquest of history, or else the forces of human pride and self-assertion will make use of these same instruments to beguile the world into the dark. The final climax of history cannot be too remote ahead; and just how it will come every single individual is helping to decide. Which shall it be? Shall Christ come to a believing or an unbelieving world? Each man's answer is daily streaming out into these crucial years.

Biblical Material Behind the Study

Everything Shall Stand Revealed

Matt.10:36 Every idle word in the day of judgment.

Matt.10:26. Nothing covered that shall not be revealed. (Jesus repeated this a number of times. Mark 4:22, Luke 12:2-3.)

1 Cor.3:13. The Day—Judgment Day—Shall declare every man's work, whether it be good or bad; and some man, continues the apostle, will be saved, whose works will be burned up (condemned).

All Men, Believers and Unbelievers, Judged

Matt.25:34,45ff.

Matt.16:27.

1 Cor.5:13.

2 Cor.5:10.

1 Pet.1:17. Praise at His appearing.

1 Pet.5:4. When the Chief Shepherd appears we shall receive a crown of glory.

1 John 2:28. No one will be ashamed at His appearing.

Matt.24:40,41. Separations.

Luke 17:34-36.

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* Manifestly the word "dominant" must be understood in this question of Jesus, since He has elsewhere Himself affirmed the persistence of His believing Church and of His abiding presence in it clear to the end of the world.

Confession at Coming

Mark 8:38 and Luke 9:26. Christ will be ashamed of those who are ashamed of Him.

Matt.10:32. Confess and deny after commission.

Matt.7:23. I never knew you (That day).

Luke 12:8. Confess and deny (last ascent).

Angels Sharing Judgment

Matt.13:39ff and 49ff. Tares. Drag-net.

Matt.24:31. Angels at second Coming gather elect.

2 Thess.1:7. Angels come with Christ to bring judgment and rest.

Saints Share Judgment

1 Thess.3:13. Christ comes as judge with saints.

Jude 14. Christ comes with 10,000 of saints to judge.

Judge the twelve tribes, Matt.19:28.

Sit on right hand and left, Matt.20:23.

Sit with me upon my throne, Rev.3:21.

Publicity Value in the Judgment

Rom.2:5. Day of wrath and revelation of judgment.

Rom.2:16. Judge the secrets of men's hearts.

1 Cor.3:13. THE DAY shall declare every man's works, and some saved as by fire.

2 Cor.5:10. Receive things done in the body: good and bad.

Matt. 12:36. Every idle word revealed in day of judgment.

Matt.10:26. Nothing covered that shall not be revealed.

Mark 4:22. Luke 8:17. Nothing hid which shall not be made manifest. . .

Luke 12:2-3. Nothing hid which shall not be made manifest. Whatsoever is spoken in darkness shall be heard in the light.

Phil.2:16. The worth of Paul's intense effort and toil will be manifest in the day of Christ.

Great Judgment Pictures

Matt.25:31.

Rev.20:19.

Matt.24:31. Angels gathering redeemed at second coming.

1 Thess.4:15-17. Resurrection, translation and ascension to Christ.

1 Thess.3:13. Christ coming with all his saints.

2 Thess.1:6, 7, at coming will blast sin, and enrich with rest. . .

2 Pet.3:1-14. Earth destroyed. A new heaven and earth.

Great Parable Pictures

Pounds. 19:12-27. Rewards and Punishment on basis of unequal faithfulness in use of equal gifts.

Talents. Matt.25:14-30. Rewards and Punishment on basis of equal use of unequal gifts.

Wheat and Tares. Matt.13:24.

Drag Net. Matt.13:47, angels gather; worthiness of fish.

Dives and Lazarus. Luke 16:19-31. The great division in intermediate state.

Rich Fool. Luke 12:13-21.

Unforgiving upper servant. Matt.18:23ff.—delivered him to tormentors. Father thus to unforgiving.

Unrighteous husbandmen. Matt.21:33-43. Kingdom taken. Stone grinds to powder.

Wedding feast and garment. Matt.22:1-14. Cast into outer darkness the man who had not on the wedding garment. —*H. P. S.*

The will can only be made submissive by frequent self-denials, which must keep in subjection its sallies and inclinations. Great weakness is often produced by indulgences which seem of no importance.—*M. Molinos.*

A Suggestion to the President

IN the third year of his reign [Jehoshaphat's] he sent to his princes, even to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah. And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people. And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat.—2 Chron.17:7-10.

Day and Night in Genesis

IN reply to a friendly correspondent we shall try in this article to throw some light on the appearance of light, day and night, according to the narrative in the first chapter of Genesis. We do not know whether we can illumine the subject a great deal, but we will do the best we can.

As we go along, we shall translate from the Hebrew text quite literally, although we shall consult the American Revised Version of the Bible.

We start with the Biblical statement that "the earth was unformed and empty" (Keil's translation of *tohu va-bohu*)—that is, it was at first without its finished form and without any inhabitants. The whole story in chapter 1, after the creation of the universe, shows that the earth was gradually fashioned to be the habitat of man.

Then comes the important statement that "darkness was upon the face of the deep; and the Spirit of God moved (was brooding) upon the face of the waters." This would imply that the state of the earth at that time was a watery waste—that is, the whole surface was covered with water. The land had not yet appeared above the face of the waters.

The next step in the narrative is: "And God said, Let light be; and light was. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And evening was, and morning was, day one."

Now, let us analyze these statements in order to get the writer's definite conception. First there was total darkness upon the face of the earth. Then God spoke light into existence. This could not have been solar light, because the sun did not appear until the fourth day. Moreover, the waters below and the waters (vapors) above had not yet been separated by the formation of the firmament (atmosphere). Besides, the light was called "good". Therefore the light must have been created by a divine fiat —whether by a direct act of creation *ex nihilo,* or by a change in chemical combinations, does not matter, we think.

Again, God separated the light from the darkness, and called the light day and the darkness night. This shows that there must have been begun at that moment the alternation of day and night. What can all this mean? It means, we think, that God in some way caused the light to shine on one side of our mundane planet, while the region on the other side was wrapped in darkness. Then, as the earth revolved on its axis there would be the succession of day and night; when the surface of the earth wheeled around to the light region, there would be day; when it wheeled around into the dark region, it would be night. How else could the succession of day and night have taken place before the sun shone from the sky? If we only were willing to credit God with sufficient power and wisdom to do supernatural work until His creation was brought into the desired condition for man's occupation, there would be no cause for difficulty.

Now we can see the meaning of the seemingly quaint Hebrew method of describing the days in this wonderful chapter. Let us again give the short and sharp Hebrew way of saying it: "And the evening was, and the morning was day one." This is the description of the first day, after the light had been created and the light and the darkness had been separated. What does the sentence mean, and why is evening named before morning? Answer: The mention of evening would indicate the close of the first light period; the mention the morning would indicate the close of the first dark period; and both together would complete one revolution of the earth and a full day of twenty-four hours. N

doubt we have here the reason why the Jews have always begun the new day with the sunset instead of at midnight or at sunrise.

The light would perhaps not have been very brilliant light, because the atmosphere had not yet been cleared of its content of vapor, but still God could consistently call it "good," because it perfectly fulfilled its purpose at that particular time in the creative process. Then when, on the second day, the dry land appeared and the atmosphere was cleared of mist, the light was good enough to permit the vegetables to germinate in the earth and grow.

Suppose we now give attention to the advent of the succeeding days. We translate the eighth verse literally: "And God called the firmament (Heb., the expanse) heaven. And evening was, and morning was, day second." Observe, it does not say, "day two," but "day second." The American Revision puts it: "And there was evening, and there was morning, a second day." The word "second" connotes the succession of that day to the first day. The earth has made one more revolution bringing light and darkness. After the appearance of vegetation, we read (verse 13): "And evening was, and morning was, day third." And so on up to the sixth day.

Here a question may arise, and we concede it is not an easy one: What about the apparently late appearance of the sun, moon and stars—on the fourth day? They came to rule the day and night, and yet there were days and nights—three of them—before the appearance of the heavenly bodies! How could that be?

Well, it is evident from the narrative, that the light of the previous three days was not the result of the shining of the sun. It must have been light from some other source which God had created, or brought about in a way known only to Himself. Then when the sun was ready to perform his illuminating office, the previously created light was merged into the solar light. Before the arrival of the insects and birds on the fifth day there was no need of the heavenly bodies to govern the days and the seasons; hence the luminaries were not brought into action until they were needed.

We venture the suggestion that the sun, moon and stars were not in a condition to furnish light for the earth until the fourth day. Perhaps the sun and stars were not yet developed into an incandescent condition, and therefore the earth, the moon and the other planets could not yet have had their surfaces illumined. The Hebrew does not say that God created (*bara*) the sun, moon and stars on the fourth day. The Hebrew writer used the verb *asah* in that context, and that may mean that they were just made to function at that time. We think it is evident that the creation of the *material* of the universe is described in the first verse of Chapter 1: "In the beginning God created the heavens and the earth." The rest of the Biblical narrative depicts God's method of arranging that material until He had wrought it into its finished form. Along the way, when absolutely new entities or forces were required, God added them by successive acts of direct creation.

Should the question of the "days" of Genesis as long periods be raised, we must reply that such periods are impossible from a strictly scientific viewpoint, as we have shown in a number of our books and published articles. For example, the birds are necessary to preserve the balance of nature—to destroy the noxious insects, which, if allowed to thrive and multiply without check, would soon devour all the vegetation. Yet the insects are a lower order of creatures than the birds. Had the insects come into existence millions of years before the birds appeared, they (the insects) would have destroyed all the vegetation before the birds arrived. According to the Biblical account, however, there would have been no difficulty along that line, because the insects arrived on the same day that the birds appeared.

The same count against the evolutionary theory of long periods holds in respect to parasites, which live on creatures of a higher order than themselves. Therefore they could not have existed millenniums before their sustainers arrived. The Biblical account, literally received, meets with no difficulty on this score.

And, moreover, since the spontaneous generation of life and the transmutation of species, according to the evolution theory, have never been scientifically established, and since there is no other way of accounting for the cosmos except by divine creation, the long-period hypothesis is not needed. God could have worked much more rapidly in creating and fashioning the universe if He had wanted to; and it is reasonable to believe that He did work more expeditiously. Why, for example, would He have wanted to consume eons on eons in evolving man from the amoeba, when He could just as well create him by a direct act in His own image, as the Bible so beautifully teaches?

Should the problem of the fossils be sprung at this point, we reply that no fossils could have been produced before sin came into the world, for, according to the Bible, God pronounced His whole creation "very good" when it was finished (Gen.1:31) and all living creatures (including man) were to live on vegetables and fruits (Gen.1:29,30). When sin, a cataclysm in the moral and spiritual world, entered the cosmos, cataclysms were introduced into the natural realm; and they will account for the prevalence of upheaval, destruction and death so evident in the ancient world. In this connection we refer the reader to the articles and books of the scientists who have specialized on the fact of catastrophism in geology, especially in connection with the Noachian Deluge.

Since the foregoing was written, another crucial question has been sprung. That question is this: If the sun did not shine upon the earth until the fourth day to warm it, how could the soil of the earth have been warm enough to cause the vegetable seeds to germinate and grow on the third day? We venture this reply: There seems to be strong evidence that the interior of the earth is today a molten mass, which causes earthquakes and volcanic eruptions. Perhaps in its most primitive state the earth was a molten or incandescent mass, and thus furnished its own heat. When the third day arrived, the surface of the earth had reached the proper temperature to support vegetation.

It is obvious, we think, that the heat from the sun on the second day would not have been sufficient to warm the soil through the mists that covered the earth and filled the atmosphere. Moreover, when the vapors were cleared away on the second day, the sun, moon and stars would have appeared then instead of waiting until the fourth day. Hence we seem to be compelled to believe that the earth still furnished its own heat for the third day when the vegetable kingdom was created. By the time of the arrival of the fourth day, the earth had cooled off enough to need the heat from the sun. At least, we think this view is reasonable and assigns an adequate cause for the grand effect.—*L. S. K.*

He Rent His Clothes

Matthew 26:65; Leviticus 21:10; Hebrews 2:10-3:1-6; 4:14-10:22.

MRS. A. H. BENN

He rent his clothes as if his work were done!
And so it was! Here stood God's blessed Son!
God's Lamb, ordained before the world began,
To take away the guilt of sinful man.

The high priest did not know what was involved;
Nor how he fulfilled Scripture, when resolved
THAT day the Son of Man to crucify!
God's hour had come. The Lamb of God must die.

The priesthood changed! Saluted now of God,
The Son,—the Perfect Priest, brings His own blood
Into the Holiest, and there sits down,
Until, as King and Priest, He wears the crown.

His foes shall be His footstool, and shall see
Him coming, in great power and majesty.
And had this priest rent heart instead of clothes,
God's Son had given him joys instead of woes.

The Borderland of the Supernatural

As we advance further into our investigation, we must approach with a clear mind, which is divorced from all prejudice or preconception, whatever evidences of immortality may be offered. We cannot allow the possibility that fanaticism may have duped others to hinder our investigations. The scientific method is to accept all evidence, weigh it, and only reject that which is unreliable. There is no sphere of investigation into which man's inquiring mind thrusts him on mental expeditions that is as susceptible to deceit and fraud as the field of the supernatural. When we refer to evidences from a supernatural source, we simply mean those facts and objective experiences which have unquestionably impacted upon the consciousness of the race.

One type of psychic evidence would be the communication of the living with the spirits of the departed dead. Note carefully that we said "would be." We are not accepting at the outset spirit communication as a fact; we are suggesting only its possibility as an evidence of life continuity after death. Such communications might take the form of writing, if such writings were communicated under controlled conditions that would satisfy the intelligent observer.

The second type of supernatural evidence, we might classify as objective phenomena. Evidence of this nature would consist of spirit "photographs," manifestations such as table-tilting and wall-rapping, and the moving of various physical objects, such as is common in spiritist seances. We would ask the reader to suspend all mental animosity toward the suggestions of this paragraph until he has read the following chapter. At this time we merely introduce the possibility of such evidence.

A far more reliable field of inquiry into the question of the supernatural would consist of the appearances of, and communications from, such super-human creatures as angels and demons. Again, we would ask the careful inquirer to suspend judgment until the evidence is all in, for unquestionably the existence of angels and demons is recorded historically in many books of the Old Testament, as well as in the New Testament. The past history of God's people is replete with evidences and instances that might definitely enter into our study of immortality. In Genesis 16, there is the plain, bald, historical statement of the visit of an angel to Hagar in the time of her trouble.

In the nineteenth chapter of Genesis, two heavenly visitants appeared in Sodom to warn just and righteous Lot of the impending doom of that city. In the twenty-second chapter of Genesis, there was a physical appearance of a heavenly creature, called an angel, who appeared to Abraham when the patriarch was about to offer his son, Isaac, upon the altar. There is also the record of Jacob's ladder, the host that Jacob saw at Mahanaim, and countless other instances in the first book of the Bible. All these calmly assert, on the authority of the inspiration of the Holy Spirit, *the fact* of angels as existent beings. In the book of Exodus, it was an angel who called Moses to the presence of God in the burning bush. Again in the book of Numbers, their presence is frequently seen, as when Balaam's ass was turned aside from the highway by the appearance of a supernatural being.

In this brief summary, we have only space to say that in the books of Judges, both books of Samuel, Kings, Chronicles, Job, Psalms, Ecclesiastes, Isaiah, Daniel, Hosea, and Zechariah, the existence of angels is affirmed 112 times. To make the summary complete, the reader will note that in seventeen of the New Testament books, the existence of angels is stated 176 times.

II

There is a sphere of the Supernatural. Nothing in this world is more crassly bigoted than the calm assumption of a certain type of human mind, that we are the ultimate in creation and in power. Men who are wise above that which is written, whose mentalities are as much earth-bound as those of the moles which grub all their lives in the darkness for things of the earth, are fond of asserting that there is nothing supernatural. The world of nature, which is composed of those things which may be seen, heard, felt, tasted, and smelled, binds the horizon of their entire philosophy. The very possibility that there may be a sphere of life that is higher than that of the human sends them into a mental coma, and the air becomes vibrant with their denials.

There is an element of humor seen in the fact that men, dignifying themselves with scientific titles, will sometimes hold conventions and attempt to decide in a solemn conclave whether or not there is anything higher than the sphere of man. To illustrate the humor of this situation, we might introduce to our reader the parable of the angle-worms. Down into their dark and dismal world there had somehow infiltrated the weird rumor that a race of super-angle beings called men inhabited the crust of the earth in which worms dwell. Some angle-worms claimed to have seen this mastodonic race of super-worm beings, but others denied that there could be anything higher in the scale of life than angle-worms. To settle the issue, a conference was called, and the worms spent five days in solemn conclave, arguing whether or not human beings existed. The convention closed with the framing of a resolution denying the reality of man or of any creature higher than the worm.

This decision, of course, immediately disposed of the entire human race! At once we ceased to exist. The conclusion would only be accurate if the lower had power to dispose of the higher. We have in our modern life a very weird philosophy that is comparable to this parable of the angle-worm convention. By the very nature of the case, it would be impossible for a lower order to know anything of a higher state of being unless the higher should condescend to reveal itself to the lower.

The reader may remember that, some time gone by, one of the famous novelists of America, who prides himself upon his skepticism, was speaking in a public assembly in Kansas City. In the course of his sweeping denial of the existence of anything supernatural, this author also denied the existence of God. Laying his watch upon the table in front of him he startled his credulous audience with a magnificent dare. In words that rang out over the awed hush of this listening company, he said, "There is no God anywhere. If there is a God, I defy him. I will give Almighty God fifteen minutes to come down here and strike me dead, and if he doesn't do it, I will have proved that God does not exist." With bated breath, the audience waited until the fifteen minutes had passed. The lecturer solemnly pocketed his chronometer, a piece of mechanism that had advised him every second of the near approach of eternity. With triumphant mien he closed his speech by saying, "I have proved there is no God," and took his seat amid the tumultuous applause of the other intelligentsia.

The press of the nation naturally seized upon this sensational demonstration with avidity. Editorial comment flowed like an eternal fountain, spilling ideas and comments in a Niagara of printers' ink. The best comment on the entire performance, however, was made by the eminent Arthur Brisbane, who daily writes a comment about everything that happens. These opinions of the brilliant Mr. Brisbane are syndicated and are perhaps read by more people than any other column published in America today.

Mr. Brisbane began his comment by referring to the novelist's dare and the failure of God to answer. Without any personal remarks on the subject, Mr

Brisbane then said this: "Out in the desert of New Mexico, a colony of little red ants decided to move from their old home to a new one. As they were hurrying busily across the plain, their progress was suddenly interrupted by two bright, shiny streaks of steel that intersected their pathway. An inquiring ant said to his neighbor, 'What is this barrier across our path?' This wise and intelligent neighbor said, 'It is the right of way of the Santa Fe Railway.' The first ant said, 'What is a railway, and what is the Santa Fe?' In response to this question the second ant gave a graphic description of the mighty railway system called the Santa Fe, and told how it spanned two-thirds of the continent with this girdling road-bed of steel. He told of the mighty steel horses snorting smoke and fire, that drew a race of super-beings, called humans, at an incredible speed across the desert.

"When he had finished his description of this mighty transportation system, the skeptical ant said, 'I do not believe a word of it. How would it keep on running?' So the intelligent ant described the personnel who operate this great system and told how a man named Benjamin Storey lived in a place called Chicago and guided the destinies of this great concern. The skeptical ant drew himself up on his hind legs and stared at that gleaming wall of steel. In stentorian tones he announced, 'I deny that there is any Santa Fe. I deny that it has a president. If there is such a man as Benjamin Storey, I will give him fifteen minutes to come out from Chicago and step on me to prove his existence.'"

Mr. Brisbane humorously concluded by saying, "Can't you imagine the busy president of the Santa Fe Railway, with the destinies of that great concern in his hands, closing his desk and suspending his business to dash out to New Mexico and step on one red ant, just to prove that he did exist?" And this ingenious and clever retort so laughed the famous skeptic out of court that we have heard nothing of his demonstrations since.

The parable is exact. Men who deny the existence of God, by comparison, are in the identical class with insects that deny the existence of men.

III

The philosophy which men call "the fourth dimension" was evolved to give a demonstration of the reality of a sphere that is superior to nature. If we can conceive of a line that had no breadth or depth, we would have, then, a first dimension. If this one dimensional object were a living creature, in the very nature of its form it would know nothing but length. Then if our imagination can go far enough to conceive of another object that had length and breadth but no depth, which object was also endowed with life, we would then have a two-dimensional creature. To this supposition we add a third creature that has length and breadth and height. This, then, is a three-dimensional being.

The second dimensional creature would gaze upon the one possessed of only one dimension, and say, "You look odd to me, because there is no breadth to you." But the lower form, knowing only length, would reply, "Breadth? What do you mean by breadth?" When the creature of the two dimensions tried to expound the philosophy of wideness to the creature who knew only length, this one-dimensional object would probably repudiate the possibility of a dimension of which it knew nothing. We cannot know, by nature, that which is superior to us.

At the same time, the creature of three dimensions, looking down from its superior vantage point of height upon the two-dimensional creature, would have difficulty in making this latter form realize that there was a creature of *three* dimensions. This long and wide object, knowing nothing of height, being unable to look up, would scornfully repudiate the existence of a third sphere. So then, when we complete the argument, man is a creature of three dimensions. He lives in space and time and

on a physical globe. High above him there is a fourth dimension, which is the spiritual world. Having had no personal and physical experience of that superworld, he is incapable of looking into this fourth dimension, which is the world of immortal life. To the experience of man, all life is finite. It is limited, brief, and certain to conclude. Therefore, any fourth-dimensional creatures not bound by the physical laws of the nature of this planet, who desired to be known to us lesser human beings, would have to evolve some form of revelation to make themselves visible.

IV

There is no source of history in the possession of man that is as credible and reliable as the records of the Book that is called the Bible. In a past generation, it was the vogue to criticize this book, and to sneer at its claims on purely scholarly grounds. In this generation, however, with every science known to modern man attesting the infallibility of the Bible, humanity has been lifted to a nearer approach to the truth of the things that our fathers accepted by faith. In this Book that is the Bible, we are rejoiced to find that the fourth dimensional or spiritual world has found a method of revealing itself to lower creatures. The angels who make their appearance to bring a message from that world to this one, clothe themselves in such visible form as may be grasped by human vision.

On the authority of the Scripture and its historical evidences, we are bold to state, "There is a sphere of the supernatural." This world of the supernatural is not only complex, but is also marvelously complicated. As it is revealed to us in the sacred Word of God, we find that it is highly organized, and has a system of government superior to that which we see among men on this earth. This mystic world contains various orders of beings, even as does the world of biology. In that super-state there are systems of government and degrees of existence and personalities. To summarize as briefly as possible the divisions and orders of this supernatural world, we must, of course, begin with Almighty God, the triune Being. Not only is He the highest being in the world of the supernatural, Whom all others reverence and worship and adore, but He is the Author and Creator of all things that are, whether they be natural or supernatural.

The highest of His created creatures are spoken of in the Scripture by the name of "Cherubim." These angelic creatures surround the throne of God. They seem to be the administrators of God's justice, and are concerned thus with the glory of His government. For this reason, over the Ark of the Covenant there were two cherubim, one at either end, facing the center. Their hovering wings joined overhead so that they shadowed the mercy-seat, toward which their faces were ever turned. The mercy-seat was the center of the dispensation of God's justice, which, being satisfied by sacrifice, would allow mercy to operate. When our sinful parents were cast out of Eden's garden, the cherubim were placed at Eden's gate. Their flaming sword of divine justice turned every way, not only to enforce God's judgment of expulsion, but to keep the way back to God open for sinful men when penitence and pardon should prepare them for re-entrance into the garden of God.

Perhaps on the same sphere of power and holiness with these mighty beings we should place the second angelic order which are called seraphim. These differ from the cherubim in that they seem concerned with the ministry of cleansing, rather than with the administration of justice. These seraphim surround the throne of God. They are concerned with His holiness, and with the condition of those who seek to approach Him. Therefore, Isaiah tells us in the famous vision he had in the sixth chapter of his notable prophecy, that when he would approach the throne of God, one of the seraphim took a coal from the altar and touched it to Isaiah's lips. Thus purged of the

sin of unclean speech, he was fitted to draw near to God's throne.

Next in order and power, we are told of a class of beings called archangels. Apparently three of these are named in the Scripture, so they thus have personality. Lucifer, the first of these to be named, must be the subject of a later paragraph. The other two, Gabriel and Michael, are expressly stated to be the messengers of God to man. In the Old Testament, both enter into God's ministry of prophetic revelation, as they come to the aid and comfort of Daniel. In the New Testament, Gabriel, one of these mighty beings, is the means of the revelation to Mary and to Joseph of the supernatural birth of the Lord Jesus Christ.

These archangels might be called the rulers or the governors, under God, of the spiritual world, and under them we are shown a host of living beings called angels. They are mentioned in the Bible a total number of 288 times. So great is our reverence for God's Word and so marvelously have we seen its every claim vindicated, that we cannot believe that this holy Book would descend to lying 288 times on one subject alone. We view with confidence the statements of Scripture on this, as on all subjects. The angels are set forth as created beings whom we might reverently call God's laborers. They exist to do His will and to perform such service for Him as the works of a spiritual kingdom might call for. These angels are real living beings. As evidence of this, we show forth the fact that the epistle to the Hebrews in its first two chapters sets forth seven reasons why Jesus is greater and better than the angels. Very clearly, then, the angels are as real in personality and existence as was the Lord Jesus when He walked the earth in a physical and bodily form.

We are told again in this same epistle that man, for a little while, has been created on a lower plane than the angels. To angels, however, has been given the ministry of protection and defense of needy humans. Whose heart has not thrilled to the happy comfort of the ninety-first Psalm, where God's Spirit has definitely promised, "He shall give his angels charge over thee. They shall bear thee up lest thou dash thy foot against a stone." Many saints of the living God have been comforted by this blessed Psalm, and even more so by the experience of care and help that come from this invisible source.

Not only is the existence of angels thus definitely implied; it is also expressly stated and taught. In Matthew 18:10, we read: "Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." There can be no other interpretation or teaching here but that Jesus Christ believed in the actual existence of angels. Again in Matthew 2:13 and 20, which we here quote, we read how the Lord Jesus in His own infancy was defended by this ministry, to which He later referred. "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matt. 2:13). "Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life" (Matt.2:20).

Not only children, but all regenerated believers in the Lord Jesus Christ, are the beneficiaries of this blessed ministry. Let us read Acts 5:19, "But the angel of the Lord by night opened the prison doors, and brought them forth." In this instance, these supernatural beings delivered the ministers of the new gospel from their bonds in prison. Again in Acts, the twelfth chapter, Peter had this same experience of deliverance by a heavenly visitant. Every line of evidence which intelligence can pursue shows conclusively that angels are real beings, occupying a sphere of life which is at

present higher than the life of the human.

The conclusion must be that if there is a higher kind of life than man knows, there may be at least a possibility of man achieving the sphere where that higher life exists. Indeed, we are definitely told in the Word of God that we who have received Christ as a Saviour shall some day not only enter that sphere of living; but shall find ourselves in that day superior to these mighty angelic beings.

v

It is with regret that we are forced at this time to notice another type of evidence that testifies to the existence of a supernatural world. The brightest light always casts the deepest shadow, and the dark side of the picture is the existence in the spiritual world of two separate kingdoms. The one that we have just been discussing is ruled over by almighty God, for the furtherance of His eternal purpose. There is, however, in the supernatural sphere, a secondary or minor kingdom that is at present in rebellion against God. This kingdom is ruled over by a being called Satan, whose purpose is to frustrate God and bring His purposes to nought. The program and plans of Satan are alike doomed to failure. God, the infinite, the omnipotent and omniscient, could by His unlimited power instantly crush that rebellion. It has rather pleased His purpose to allow this rebellion to run its course to its predestined end, that there might be, even in heaven, a demonstration of His sovereignty that all eternity could remember. Therefore, for this brief span of time this creature, Satan, is in rebellion against God.

His kingdom is the implacable foe of man. We do not have to seek far to find the reason for this animosity. We are told in the Word of God that a mighty archangel, whose name was Lucifer, had the highest place of power in the spiritual creation. Because of his authority and beauty, this angel sought to usurp the place of God in His entire government. For this rebellion, God hurled him down from his high place and changed his name from Lucifer to Satan, which literally means, "fallen one".

Certain angels had been led by Satan to join his rebellion, and these angels seem to be part of his present dominion. This kingdom of Satan is the bitter enemy of men. You have perhaps often pondered the twelfth verse of the sixth chapter of Ephesians, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." A clearer translation is that of Worrell, which we here quote for the sake of comparison: "Man is engaged in a spiritual warfare, and that warfare is against an enemy powerful and awful." This enemy is instantly on the alert to frustrate the servants of God as far as he is able. So Paul tells us in I Thessalonians 2:18: "We would fain have come unto you, I Paul, once and again, but Satan hindered us." The Word of God depicts the entire world of man's political and natural existence as being in bondage to Satan. The purpose of the dying of Jesus Christ was to provide a means of power by which men of this world would recover themselves from the snare and the power of Satan. This is expressly stated in II Tim. 2:26, "And that they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." Again we note the closing sentences of Worrell's translation of this paragraph which shows clearly and plainly that those who are the dupes of Satan and the subjects of his will are in a condition of spiritual drunkenness: "and that they may return to soberness out of the snare of the devil, having been taken captive by him in accordance with his will." Saneness and sobriety of the spirit simply consist of harmony with the revealed will of God.

This kingdom of Satan is highly organized and is remarkably powerful. We note, for instance, in the tenth chapter of Daniel, that the prophet had been praying twenty-one days for help and

revelation and succor from God. On the twenty-first day, there came to him the angel Gabriel, who stated that he had been on the way to answer Daniel's prayer from the day the prophet began praying. However, he said, one of the princes of Satan's kingdom had met him and hindered his coming. Twenty-one days the angel of God and the emissary of Satan wrestled, and Gabriel was not able to prevail until Michael, the prince of archangels, came to his aid. If the kingdom of Satan has such power that one of his emissaries could delay a messenger of God twenty-one days, what chance would a finite, weak, fallible man have in the hands of the king of this realm?

None whatever!

Man would be utterly undone, helpless and hopeless, were it not for the fact that Jesus Christ expressed when He said, "A strong man may be overcome by a greater than he."

We cannot pass this opportunity to praise God for the salvation that is in Jesus Christ, the Overcomer. Greater is our Saviour than our enemy; more powerful, more matchless in His grace and wisdom, is He Who would seek our salvation than he who seeks our destruction.

VI

A brief summary of this Scriptural evidence is that there is a supernatural world. There is a world of created beings, and a sphere of living as high above humanity as humanity's living excels that of the insects. We are prone to speak of this spiritual world as being in the far distance and separated from us by eons of time or space. We believe that to be an unwarranted assumption. Happily, these two worlds are not separated by much. Nothing but the veil of the flesh separates the present from the future, the natural from the supernatural. Sometimes that veil wears thin, and while we still live in the flesh, we are accorded a vision of the spiritual.

We might even say that the barrier that separates us from the eternal world is not so much a wall as a lattice. On occasion the human eye might suddenly find itself able to peer through one of the interstices of this lattice and see bright and vivid glimpses of that world that is higher than ours. Men of flesh and blood cannot enter into that spiritual world, but we do indeed live upon its very border. As close as is the breath of death, so close are we to the borderland of the world of the supernatural. The existence of that world, proof of which we are to offer, is an evidence of the possibility of immortality.

The first line of evidence must be the fact the Bible tells of one historic and unquestioned communication with the known dead which was established. Again, we ask the reader to draw no unwarranted conclusions until the third chapter is read, for this is a bold statement, in the light of the frauds of commercialized spiritism. The saddest class of humanity existent today must be that which is duped by the cheap frauds of sleight-of-hand artists who pose in the guise of a religion, but there is one historical case where the living and the dead did communicate.

This is recorded in the twenty-eighth chapter of 1 Samuel, verses seven to twenty. When the Spirit of God had departed from Saul, and the king found no message of advice and comfort, he approached the witch of Endor and asked her to raise up the spirit of Samuel. A careful reading of this text will show that nobody was as amazed and horrified at her success as was the medium herself. Having successfully established communication with Samuel, this wretched woman fell in amazed wonder and fear at the result of Saul's request. It is expressly stated that for this violation of the command of God, Saul died, but the fact remains, nevertheless, that the spirit of Samuel was alive and able to converse intelligently with Saul when God's consent was received.

There is also a type of evidence with which we must deal, which has caused a great deal of comment and perplexity to every student of immortality. Sometimes the dying seem to pause momen-

tarily with one foot in each world, looking both ways. Many authentic records have been given us, of so-called deathbed visions, where the eyes of the spirit, about to be released from the suffering body, have seen almost unutterable things, and the fleshly tongue has described them to the ear of waiting friends. Multiplied scores of these instances could be cited from the records that the author has compiled, but for the sake of brevity we introduce but one.

A young woman named Dorothy was dying in a California hospital. She had wasted away over a long period of weeks with an incurable disease. About a year before Dorothy went to the hospital, her grandmother had died, confident in the Christian hope, and had passed on to wherever it may be that Christian spirits dwell. In the room with the dying woman were her mother and her aunt. The nurse was quietly passing to and fro also, giving such comfort and attention as was possible under the circumstances.

The dying young woman seemed to be somewhat in a state of coma. Her mother and aunt were staying by the side of her bed. Suddenly the dying woman shook her head with vigor and said, "No." Again she shook her head and said, "No." Then, to the surprise of all who knew of her weakened condition, she rose up in bed, and looked toward the corner of the room. The other occupants of the room looked in the direction of the glance of the sick one, and, to their surprise, the walls of the room seemed to have melted away. In the place of these hospital walls, they clearly saw a garden. Coming down the path of this garden, with a smile on her face and her hands extended in greeting, they saw the form of the grandmother who had gone to be with the Lord more than a year before. They heard the dying girl laugh, and glancing at her they saw a smile of delight upon her face. She nodded her head and said, "Oh, if that's the way it is, all right." She lay back on the pillow, and with the smile of happiness fixed in place, her spirit fled her body. The nurse and the other two women hastened to her side, and when they thought to look back at the corner of the room where the vision had been, nothing was there but the plain walls of the hospital room.

Evidence of this type is only supplementary, but it is highly suggestive. None of the witnesses to this event are of the emotional or hysterical type. This experience could be multiplied by able testimony of the same nature from many, many sources. While such evidence is only suggestive, it is at least light through the lattice. Such glimpses over the border of the world that now is, into the one that then shall be, may be advanced as proof of immortality, for the comfort of those who really dwell on the borderland of the supernatural.—*H. R.*

The Master Mind

LAWRENCE KEISTER, D.D.

Assign my task, O Holy Spirit,
Not once but day by day,
And so ennoble and endear it
While I am growing gray.

Thy wisdom give in gospel measure
With Christian love combined,
A reservoir of hidden treasure
That I can always find.

Thy Presence claims sincere devotion
Amid earth's passing show
And gives to life a depth and motion
No worldlings ever know.

Companionship, the sweetest ever
A mortal knows on earth
Sustains my heart in its endeavor
To win the things of worth.

My Guide is so profoundly present
He knows me through and through,
His friendship so divinely pleasant
Because divinely true.

O wondrous life by Thee appointed
And tasks now almost done
As evening clouds by Thee anointed
Proclaim the setting sun.

No man can persuade an audience at the same time that he himself is clever and that Jesus Christ is mighty to save. —*James Denny, D.D.*

The Alphabet of Science and the Word of God

Oceanography

THE most stupendous series of events ever recorded in one paragraph is found in the first chapter of the book of Genesis, verses nine to thirteen. Here the inspired writer records three of the amazing epochs of creation in these simple words:

> And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear, and it was so. And God called the dry land Earth, and the gathering together of the waters called He Seas, and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth, and it was so. And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind, and God saw that it was good. And the evening and the morning were the third day.

The first event of this day is the formation of the oceans. Please note that the text puts them in the plural, as that is a matter of scientific interest. How Moses knew there were several oceans is a mystery, as neither he nor any other man of his day had seen most of them! The peculiar nature of this revelation is further seen when we note that Moses says also that all these oceans have only one bed! This is, of course, a well-known and accepted fact in our day, but how could he have known this? The text clearly states that God said, "Let the waters under the heaven be gathered together unto one place, and it was so." Indeed, it is so, as you can clearly see by consulting the globe. You can see the Atlantic and Pacific Oceans come together down below South America; that the Antarctic touches the Pacific; that the Arctic amalgamates with the Atlantic and the Pacific; at the position of Gibraltar, the Mediterranean mingles with the Atlantic, and even the Baltic meets the Atlantic at Skagraak.

It could never be said of the land that it was gathered together into one place. It is broken and widely separated into many distinct pieces and places. Indeed, it is only at latitude sixty degrees south that the globe can be circumnavigated without bumping into land somewhere. But it is literally true of the oceans, that they occupy one vast and gigantic bed. They literally are in "one place," as far as the earth's structure is concerned.

How did Moses know this? In his day all men believed the earth was flat, and that there was the one small ocean. If one had said to men in Moses' day that there was another and vastly larger ocean on the opposite side of the earth from them, he would have been locked up, or treated with the cruelty visited upon the mentally deficient in that rude and cruel day. The ideas of the one small ocean with which they were acquainted were crude and weird in that day, and for thousands of years it was still believed that it was possible to sail off the end of the earth. It is absolutely impossible, then, that Moses could have spoken from purely human wisdom, and have said in that day, what he did here state, that all the oceans had only one great extensive bed.

At the same time, he was careful to state that the seas are not all one body of water. He puts them in the plural. Again he was scientifically accurate, for while the oceans do have one bed, they are nevertheless distinctly individual. There is a chemical difference between the waters of one ocean and any of the others. A fish taken out of the Atlantic, transported instantly across the continent of North America, and put in the Pacific Ocean, would not survive. When the fish pass from one kind of water to another, they take their time and acclimate themselves to the chemical differences by degrees.

is clearly shown again by the ratio of the land to the water of the sea. When the ocean gave up part of its domain to form the dry land, it surrendered with reluctance about one-fourth of its entire area. So that the ocean now occupies three-fourths of the globe, and the land area is one-fourth. To put the matter concretely, the entire globe has a surface of approximately one hundred and ninety-seven million square miles. The area of the oceans totals one hundred and fifty-five million square miles, so that leaves a land surface of fifty-two million square miles. As a point of comparison, we might note that the United States comprises only a little over three and three-quarter million square miles, so fifty-two million square miles is a respectable portion of the globe!

Now for the evidence of design in this exact radio. We know that the amount of rainfall is governed by the ratio of ocean to land, and that on the square of the factor of increase or decrease. So that if the ocean had only one-half of its present area, the earth would receive only one-fourth its present rainfall. This, in view of the increased area of the land, would make of the entire earth a Sahara desert in which vegetation would be almost, if not quite impossible. On the other hand, if the area of the ocean should be increased to the extent of half the present land surface, the rest of the land would not be "dry land" at all, as the rainfall would be increased to four times its present average, making of the earth a vast swamp, in which man could not possibly support himself and his works. So in preparing the earth for man, the Creator established, by design, the proportion of the land to the sea, as we have it today. There have, of course, been slight submergences, and minor emergences, but their total amount has been so negligible as to have no appreciable effect on the ratio of the land to the sea.

Truly, it is no wonder then, that God looked at the first work of that day, the sea, and called it good. It is so recognized today by all, except in the sad and temporary case of those who might suffer the inconvenience of sea sickness. And even these poor victims of the unusual motion usually testify that their health is generally better after a spell of *mal de mer* than before, although few of us would choose that method of health improvement, if we could get something else! But even those who spend the first few days on board ship in the bunk praying for land,—or death,—and without much choice as to which they get, are ever eager to do it again when the sad effects of the first days are worn off. The ocean is "good."

The Ocean is "good" because of its beauty. There is nothing on the face of the globe that offers to beauty-loving mankind a more varying countenance than the sea. It is a thing of rare beauty when it sleeps in the quiet of a calm, with the brilliant blue of a tropic sky reflected in a solid sheet upon its unruffled surface. In the emerald green of the south sea islands, in the cobalt blue of the middle tropics, or the steel gray of the northern waters, the ocean in calm is a thing of beauty.

Its beauty is only intensified in the thunder of a raging storm. When the waters pile up into grim, gray mountains, frosted on top like snowclad peaks by the flying spume, it is not only beautiful, but majestic. A spectacle of power that never lacks the very essence of grace, a clashing exhibition of force that thrills the soul of the onlooker by its very splendor, is the ocean in the grip of a heaving tempest.

Nowhere on the great planet, which we temporarily inhabit, is the vault of the sky so beautiful as it is over the sea. When the winds begin to shepherd their fleecy flocks of clouds off to the pasture lands, and the racing scud beneath seems to be reflected in the open sky, it is an object that entrances the very soul of the traveler. When the rising sun tints the sky above the sea, the artistic soul literally becomes drunk on color; and

when at the close of day the sun sinks to rest in the broad expanse of the open water, to set the sky on fire with its dying blaze, all the poets in the world cannot do more than begin to express the indescribable beauty of the color riot that sets the heart leaping in the bosom of the beholder.

The supreme beauty of the sea is undoubtedly upon its marvelous floor. Down in the eternal moonlight on the floor of the sea, the transient visitor from the upper world is in a fairy-land that beggars description. Of all the accomplishments that man has been able to perfect, none is so amazing as his equipment for submarine observation and excursions. A trifle of its beauty may be filched from the floor of the sea by the aid of the glass-bottomed boats in the marine resorts, but the true wonders of that mysterious world can only be appreciated by one who is actually walking on the bottom. Shut off from any sound except the soft hiss of the air-valve in the helmet, to walk in a silent universe where motion is retarded, and the law of gravity *reversed*, so that a man falls *up* instead of down, at every turn wonders greet the eye that can never be forgotten. Pastel shades of color unknown to the rainbow of the upper realm, move in living splendor all about. Weird and fantastic blossoms resolve themselves into living creatures at the approach of man. Flowers such as no earthly garden ever beheld bloom in ghostly splendor; the ultimate experience of a living man is a pilgrimage to the floor of a warm tropic sea. Whether on its surface, sailing serenely in the sky that canopies its expanse, or walking upon its floor, the ocean is a thing of beauty. In this it is "good."

The Ocean is "good" because of its saline content. What would the life of man be without salt? Since salt is an appreciable ingredient in the bloodstream of man and the mammals alike, where would the life of the planet that demands salt find an answer to this need, if the ocean had not been created with its saline content?

Geology seeks to tell us that the ocean obtained its salt content from great beds or deposits of salt in the land. The waters, leaching out this substance over countless ages, deposited the salt in the sea as all the rivers reached it through some means or another. This theory has several weaknesses, the chief one being that the same text-book tells us that the great beds of salt on and in the land were deposited there by primeval seas! Since we have elsewhere written about the mysterious nature of salt, we need not comment on the problem of its origin by natural means in this paper, but will simply state what must be an apparent fact,—the ocean contains salt because it was created that way!

The saline content of the ocean water varies according to the section of the globe, but there is a simple reason for that. The smallest quantity of salt found anywhere in the ocean is one and three-fourths per cent; the highest is twelve per cent. The phenomena of evaporation and precipitation account for this satisfactorily. We noted that as the clouds were formed by the ascending vapors the solids, including the salt, were left behind. Thus in tropical seas, where the evaporation is tremendously accelerated, the content of solids in the water would be much higher than at the poles, where evaporation is negligible. This introduces another problem in oceanography; in a few thousand years the oceans at the tropics, due to this high rate of evaporation, would soon become "dead seas" literally, so saline and laden with chemical solids as to make life impossible there, if it were not for the action of the mighty ocean currents that sweep up and down, back and forth, keeping the waters stirred, mixed, and mingled. The mechanism of this distribution is simple in the extreme: the saltier the water the heavier it is, so the chemical laden water at the tropics sinks toward the bottom. This attracts the lighter water from the poles, and currents are formed much the same as winds are generated in the upper at-

mosphere, by the heavier, or colder air, rushing in to the point where the resistance is the lowest.

The saline content of the ocean is essential to preserve the life of the sea. Soon the great bodies of water would be vast areas of corruption and the earth would be swept clean of life from the resulting epidemic, if the salt content should be suddenly removed.

The Ocean is "good," again, because of the vast beneficial effect of its mighty rivers, called streams. These vast currents are absolutely beyond the power of man to produce or to control, yet they are literally essential to his existence in many parts of the globe. Consider the great Gulf Stream as an instance of this beneficence derived from a source beyond and above human control. This famous stream has been seen by innumerable visitors and residents in the state of Florida, where the stream leaves the Gulf of Mexico and parallels the Florida coast as it travels north. Most fishermen who have cast a line in the delightful waters of the Florida region have witnessed the odd line of cleavage between the main waters of the ocean and the current of the Gulf Stream. As clearly defined as the bank of a river on the land, the aqueous shores of the ocean define the beginning of the Gulf Stream. There your boat may float at rest, one-half in the waters of the ocean proper, and the other end in the totally different colored water of the stream. Along its edges the fishing is very wonderful.

This great stream leaves the Gulf of Mexico, from whence it takes its name, and parallels the coast of North America from the lower end of Florida to the region of Nova Scotia. As it leaves the Gulf with a temperature of eighty-six degrees Fahrenheit, and practically retains its warmth all the way, it has a tremendous influence on the climate of the lands it passes. The heat of the stream is still eighty-four degrees at the Georgia-Carolina border, and the warm temperate climate of those states is directly derived from this stream. Something of its tempering power on the surrounding atmosphere may be understood when we note that the stream is a thousand times the size of the mighty Mississippi River at that river's mouth; being seventy miles wide and something over three thousand feet deep.

An amusing attempt to explain the equable climate of Georgia was made by an old Colonial writer before the effect of the Gulf stream was known. On a map, and in the accompanying reference, now in the possession of Judge Kuntz, at Atlanta, this old scientist said: "The Colony of Georgia owed its warm winters to the presence of great inland seas, called the Great Lakes, the largest of which, Lake Michigan, touched the State of Georgia on the northern boundary." Tell some of your Chicago friends that! This olden geographer says in just these words: "The mild breezes blowing across these vast inland seas keep the winters warm in the entire Colony of Georgia." Tell that to your Chicago friends as well! That the winds that blow across Lake Michigan in the winter keep *Chicago* warm and temperate will be a new idea to them! Catch Moses making a mistake like that!

The most of North America and Northern Europe would be a frozen waste without this stream. It alone makes the New England states habitable and makes life possible in Northern Europe as well. The British Islands would be frozen and abandoned without the Stream, and even now, when the current swings a little wide of its general course, a near ice-age descends upon the old country, and suffering is tremendous. The Maritime Provinces of Canada owe their life and prosperity to this Stream, and Nova Scotia would never have had her amazing and dramatic influence upon current human history without the near presence of the Gulf Stream. It is near Nova Scotia that the current divides, one fork flowing past the Azores, to make those Atlantic isles habitable, and the other passing

the British group, and repeating its beneficence there.

The reason for this division is tremendously interesting, and highly significant as well. The Gulf Stream is not the only one we must reckon with. Out of Baffins Bay there swings the mighty Polar Stream, that is a worthy rival of the superior Gulf Stream. Up near Nova Scotia these mighty rivals meet, one rushing madly on to the north, the other as blindly seeking an escape to the south. Talk about "an irresistible force meeting an immovable object!" We almost have it here. In the silence of desperation, a Titanic battle is waged between these two great streams, in which conflict the Polar Stream is the vanquished. Not able to overcome the superior power and strength of the Gulf Stream, it is forced to dive deep to escape, and continue its journey south under the surface. So deep does it dive that it remains down until it reaches the vicinity of the West Indies, where it comes to the surface again, and with its Arctic breath cools the atmosphere there, and makes life possible in that tropical heat.

The result of this battle of the oceanic monsters is even more notable than this, as the Gulf Stream conquers its rival only at the cost of deflection from its course. The effect of the meeting is to bend the north-bound stream out of its path, and send it across to fulfill its ordained task, and warm the British Isles and the continent of Europe. So the tropic islands find relief from the oppressive heat, and the northern lands are released from the bondage of eternal winter, all through the goodness of the mighty sea. The why, and the how, of these great currents may remain long a mystery to us, but, at least, when we note their beneficence to man, we cannot but admit that they shout aloud their testimony to the fact of design!

The Ocean is called "good" because it is absolutely balanced to the needs of the earth. Note, for instance, that if the ocean's surface were one mile lower, all the continents would be joined by great ridges of dry land, and one would not be separated from the other. This would still leave the ocean with an average depth of a mile and a half, as certain sections of the sea are some six miles deep at the present time.

If, on the contrary, there were no mountains or plateaus, the ocean would cover the entire globe under nine thousand feet of water. There would then be no life on the planet but fish and such things as dwell in the ocean by nature, and the marvels of botany, biology, and anthropology would be undreamed of. This balance of the sea and the land that we now observe is one of the reasons we agree with the Creator, Who looked down and saw that it was "good." The contrary, of course, would be the case if the ocean ever burst its bounds, got out of control, and flooded the land.

What holds it in its place? Men in antiquity often speculated on this question, and many and varied were the ingenious answers that human reason advanced to account for this fact. There is, for instance, the ancient Persian map, that makes the earth flat, a bit longer than it is wide, and shaped much like a Persian warshield. All about the edge of this map of the earth, the ancient scientist who drew it has depicted a row of mountains which he calls "The Mountains of Caif." With engaging ingeniousness he explains, "No eye hath as yet seen these 'Mountains of Caif.' But reason tells us they must be there, as otherwise the ocean would flow off the edge of the earth, and the sea would soon be dry!"

This, of course, is the best that human reason could do in that rude and unlearned age. But many centuries before that, the prophet and patriarch Job had written on the same subject, and said of God:

> He shut up the sea with doors,
> When it brake forth as though it has issued forth from the womb;
> He marked out for it His bound,
> And set doors and bars;
> And said, Hitherto shalt thou come, but no farther!
> And here shalt thy proud waves be stayed!

And the sea obeys that sublime command to this very hour. No matter how its fierce billows may hammer and roar, they are chained in the bands of limitation that Job so poetically expresses, testifying to the obedience of Nature to her Creator's commands.

The Ocean is "good" because it feeds the world of mankind with a multitude of different foods. There is no need to enumerate the numbers of species and varieties that make up the vast and heterogeneous company we call fish; the ocean teems with them and man somewhere uses almost all for the purposes of food. The clams and oysters, and the vast world of the crustacea that dwell upon the ocean's floor, all are used by man somewhere and sometime for the purpose of sustaining his life. Even the gigantic Cetacea, those marvelous mammals which have forsaken the land to dwell in the sea, are eaten by man. These whales are so vast that one of them will make forty tons of edible flesh, and the thrifty Japanese people can testify to its life-sustaining power.

In the ocean, as well, there are many edible plants which enter into the daily diet of many peoples and races who dwell upon or near its shores. Some of these grow close to the border of the beach and are daily reaped by the land dwellers, while others are harvested by special equipment that sets out to brave the dangers of the deep and bring home the sustenance the ocean contains. It is indeed no exaggeration to say that out of the seas we get many, many thousands of varieties of food, and the race of men in many lands can rise up and call the ocean blessed because it brings them their daily bread. The necessary meat-ration of many races comes entirely from the sea. It is the commissary and the cupboard of families and tribes all around the globe.

What would the Esquimaux do for food, in the frozen and barren north, if they did not harvest the sea? Fish or seal, polar bear or porpoise, sea-lion or giant whale, they eat the life that is indigenous to the salty deep. Fishing fleets set out from the safety of the shore to spread their sails like the wings of gulls on the breast of the heaving main, to garner the crop that is life and fortune to them. The sea is "good": it feeds the land.

The Ocean is "good" because of its healing powers. The very breeze that blows across its surface absorbs the elements of healing that are native to the billowing brine, and passes them on to the land dweller. One of the commonest healing agents the ocean contains is the drug called iodine. This is perhaps one of the commonest drugs known to the modern race. It is found in almost every home medicine chest, and in the firstaid kits of all expeditions, hunting and fishing parties, and mountain-scaling groups. This medicine is found in the ocean, and one of the commonest methods of procuring it is by burning a seaweed, called kelp, and extracting the iodine from the ashes.

It is and should be the first thought in wounds, cuts, and general abrasions as it has power to prevent, as well as cure, infection. The first red signal of a wound that has begun to fester is an incentive to the average man to reach for the iodine bottle. And no man can say how many amputations have been avoided since iodine was discovered.

Iodine in the pre-natal development of the individual is absolutely essential for a normal babe; the absence of it means that dread type of idiocy known as cretinism. In the mature adult an absence of iodine in the thyroid gland means that the individual thus deficient is almost certain to develop goiter, and one of the first things given the sufferer from this disease is a course of iodine, in either the potassium or sodium form.

Men who conduct expeditions in far away lands do not need to boil their drinking water any more, as we have learned that ten drops of iodine (the ordinary ten per cent solution regularly purchased at the drug store) in a gallon of water will make that water absolute

ly safe in forty minutes. So into the suspected drinking water we put a few drops of iodine and set the container aside, confident that every pathogenic bacterium will be dead and harmless within the hour.

Practically the entire earth's supply of iodine is in the sea. It is extremely soluble, and has all been leached out of the land ages ago, and the ocean holds our only supply. No wonder God called it good! Out of its waters, from its creatures, and its plants, we get no less than two hundred different healing agencies. They were all there when we came to understand our need of them, and knowing their power and value the Creator called the sea that contained them "good."

The Ocean is "good" because it is a vast treasure chamber of untold value. The ancient Croesus was a pauper, compared to the man who will some day learn to garner the treasures of the sea. Some of them we have learned to glean for our coffers, but it is a pitifully small percentage of the unbounded wealth that remains there, awaiting the genius who can pick it up.

Here and there we find a pearl, and shout with gladness over the few thousands of dollars our find nets us. And yet there are over a billion tons of gold in the protozoic ooze of the floor of the sea, and many times that amount in suspension in its waters! Radium, that sells for a king's ransom for a gram, is present in such quantities in the ocean that if we could gather it all, we could sell it at a profit for ten dollars a ton! If we could even learn to harness the waves of the sea and use its mighty power as we harness our waterfalls on the land, we could write our own figures for the fortune that would accrue. We boast of our ability to tie up the forces of nature to our human projects, and yet the power of a thousand Niagaras pounds daily on the shores of the California coast alone, utterly wasted, so far as human use is concerned.

Well then, because it is a thing of beauty, of benefit, and of value, we agree with Moses that the ocean is "good." Yet how could Moses, who never saw the seas, know all this? Not by human wisdom, we are sure.

The ocean teems with evidence of specific creation, and refutations of the theory of organic evolution. Its myriad creatures shout with clarion voices the fact of design, and the "fortuitous concurrences of accidental circumstances" finds no place in its life-story.

One case in point is the sea-horse, called scientifically Hippocampus. This tiny creature is one of the weird mysteries of ocean biology, and presents many fascinating problems for the investigator. In the first place, to be strictly correct, it must be classed as a marsupial. This is the order of life that has the abdominal pouch for the carrying of the young, as is the case with the Australian kangaroo, or the American opossum. But while Hippocampus has this abdominal pouch in which the young mature, the sea-horse is a fish in the true sense of the word! In the second place, we note that the abdominal pouch on Hippocampus is possessed by the male, and *not* the female! This startling anomaly cannot be explained in the philosophy of evolution. The female sea-horse lays her eggs in the pouch of the male, and he brings forth the young. At what stage in evolution, when, where, and by what variants, was the marsupial pouch transferred from the female to the male? These questions are unanswerable; Hippocampus is a living evidence of the fact of special creation; most certainly *he was made that way.*

In a paper so brief as this we cannot, of course, exhaust this subject, so will have to be content with this brief setting forth of facts that show beyond the shadow of doubt that Moses indeed was in perfect accord with modern science when he said God placed His seal on the finished work of the creation of the sea, and called it "good." It is, indeed, "good."

From the very moment of its discovery by man, the sea has been recognized

as a mighty evidence of the creative power of God, and as a testimony that thinking men have ever acknowledged. Even to this present hour, there is a convincing voice that the sea possesses, and few indeed are the sons of men so brutish and degraded that they are insensible to this great message of God's divine power. We have known many men whose lives have been cast with the sea as the background of their daily toil, but we have never met a sea-faring man who was an atheist!

Even the thoughtless and unthinking, the careless and the unheeding, turn alike with the natural philosopher to thoughts of God's grandeur when the sea is in turmoil. Whether it be the dweller on the land, who goes to the cliff's edge to see the storm-tossed waves lashing in baffled fury against the unyielding shore; or whether it be the sailor who fights for his life when his vessel is gripped in the fearsome power of the storm, the humblest are moved to awe at the might of this creature that only the Almighty can control!

Indeed, one of the most exquisite bits of unconscious humor in all the Book, is David's observation on the conduct of his fellowmen in the time of storm. In the Psalm that is numbered one hundred and seven, the writer says:

They that go down to the sea in ships,
That do business in great waters;
These see the works of the Lord,
And His wonders in the deep.
For He commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
They mount up to the heavens,
They go down again to the depths;
Their soul is melted because of trouble.

They reel to and fro,
They stagger like a drunken man,
And are at their wits' end.

Then they cry unto the Lord in their trouble,
And He bringeth them out of their distress!

So even the man who never thinks of God, and his relation to this heavenly Being, turns to Him when the storm rages and the waves toss his ship high. The classic illustration, of course, is the famous case of the noted atheist who was wrecked on a voyage to Europe, and as the boats were lowered away, made the night vocal with his cries of, "Oh, God, help us!"

Yet the voice of the sea is as much a praise of God as is the thunder of its storm.

For generations the poet has been asking, "What are the wild waves saying?" The answer seems to be obvious; they are chanting the Doxology! In all the realm of nature, there is no greater testimony to creation than the voice of the sea.

This is seen not only in the world and experience of men; it is written many times in the Book as well. The sea is mentioned in the Bible five hundred and five different times, and scores of these references speak of God as its Creator. So in the ninety-fifth Psalm, the inspired writer says, "The sea is His, and He made it; His hands formed the dry land." Truly, the realm of nature heeds the injunction of the Psalmist, when he says, "Let the heaven and earth praise Him, the seas, and everything that moveth therein."

A striking instance of this is found in the amazing work of the greatest man of science America has so far produced. We refer to the late Matthew Fontaine Maury, who has been called "The Pathfinder of the Seas." He is the father of the science of oceanography, the dean of all physical geographers, and perhaps the founder of the school of meteorology as well. His genius was responsible for the Annapolis Academy, where our naval officers are trained, and every civilized nation on earth honored him lavishly in the days of his life, save only his own country, that he served so well. Our recognition of his greatness was posthumous, but he is at last enshrined in one of the highest niches in our hall of fame.

In Richmond, Virginia, there stands a statue commemorating this man, that is one of the most beautiful and suggestive bits of sculpture in our nation. The venerable scientist sits with the charts

of the sea that he helped to conquer in one hand, and the Bible, the source of inspiration, in the other. Back of him is the globe, the world that he knew so well, with the fish and the birds telling of his conquests of the air and the seas.

In his day, there were no charts and sailing lanes, but the master of each vessel sailed as his fancy dictated. One day, during a temporary illness, the great scientist was lying in his bed, while his eldest son read to him from the Bible. While reading in the eighth Psalm, that tells of nature's contribution to man, he read this verse: "The fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." The listener interrupted the reading to say, "Read that again." When his son had complied, the scientist said, "It is enough. If the Word of God says there are paths in the sea, they must be there, and I am going to find them!" Within a few years he had done that very thing, and the liners that sail the seas today all follow the paths that he marked out for them. We can think of no more fascinating pleasure that could come to our readers, than the perusal of the life of this great man. (The best biography and record of his work is entitled, *Matthew Fontaine Maury*, by Charles L. Lewis, and may be procured from The Maury Association, Richmond, Virginia.) This instance is given here simply to show that even the sea in all its majesty and splendor, must conform to what is written in the Word of God!

From this vast realm of the sea, the sources and origin of the blessing called salt, the Lord Jesus draws His most flattering designation of the nature of the Christian. No higher dignity can be conferred upon believers than that which Jesus conferred when He said, "Ye are the *salt* of the earth!" Not only do we say that salt is the "spice of life," but we also remember that it is healing, preserving, cleansing; and above all else, it is conducive to thirst. This is indeed the chief characteristic of salt; it makes folks thirsty! So our Lord draws this great illustration from the sea, the source of salt, and says, "Ye are the salt of the earth." In other words, by the very fact of your presence in your circle of life, you should make men and women thirst for the Water of Life that is Christ Jesus. Do you?

And finally, the glory of the reign of the returning Christ is described by the prophet Isaiah with a figure that comes from the sea. Speaking of that time when the Son of God shall reign on this earth for the Kingdom Age, the prophet says, ". . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea!" From the hour of creation, then, to the end of the reign of the Lord Jesus, the voice of the sea speaks to men of the greatness and the might of God. What need of human witnesses when the creation of God is unanimous in praise of Him! Let us humbly bow before Him Who hath created the sea, and, with the diapason that comes from this mighty organ of praise, blend our voices in the song of recognition that too long we have withheld from Him Whose power formed the sea.—*H. R.*

More Light on the Auburn Affirmation

SINCE we have printed some discussion of the famous Auburn Affirmation in these columns, we believe it is due to our reader to throw as much light on the situation as possible. In former issues of this journal we have challenged the said Affirmants to tell us just what *theories* of the virgin birth of Christ, the inspiration of the Bible, the atonement which Christ wrought, His bodily resurrection and ascension they believe to be in harmony with the Holy Scriptures and the Presbyterian confession. At this writing, several months after our challenge was made, no reply has been vouchsafed either in this magazine or any other that we have seen. We cannot help wondering why honest men are not willing to enlighten other honest

men by giving a frank and honest explanation.

It will be remembered that Dr. Maitland Alexander was the chairman of the Committee on Bills and Overtures at the meeting of the Presbyterian Assembly of 1924 which decided to take no action on the said Auburn Affirmation. We are glad to say that he has given an explanation of the status of affairs in the said assembly relative to the said committee's report. His explanation appears in a letter printed in *The Presbyterian* for Jan. 23, 1936. We reproduce it here in full:

I have been asked to give a cause for "adjudicating" the Auburn Affirmation at the 1924 Assembly, "a conservative Assembly, filled with such old conservative war horses as ——, —— and ——." May I say, first, that as far as the Committee on Bills and Overtures was concerned, it was an extremely liberal committee, viz., ——, —— and ——, who was a "pussyfooter," and others. The Cincinnati Overture was leisurely debated in the committee. Two reports were presented, one by Dr. MacPhail and another by the committee. When the time came for the report on the overture, the reports were read, thereupon the whole matter was laid on the table on the motion of Dr. Mark A. Matthews, of Seattle, Wash, which was unanimously carried.

To say that Mr. Bryan and the writer endorsed even tacitly the Auburn Affirmation is a ludicrous statement. Mr. Bryan is dead. I can only speak for myself and say that then and now I have but one opinion, that it was un-Presbyterian and an effort to "dish" the fundamental doctrines of the Church and enjoy the Presbyterian loaves and fishes, while at the same time letting beliefs go by the board. Why there were no minutes kept of the action is only known to Elder Barraclough and Dr. Mudge.

(Signed) *Maitland Alexander*

We are grateful for this enlightening statement. It is heartening to note the firm tones in which Dr. Alexander declares his own stalwart faith. In the same number of *The Presbyterian* we find the following interesting statement by Dr. A. Marshall Thompson:

In your issue of January 9, there is a letter, entitled "Re: The Auburn Affirmation," signed "Commissioner 1924." This letter relates to a previous communication in which it seems to have been stated that the Auburn Affirmation was approved by the General Assembly of 1924, which was termed a Conservative Assembly. Your correspondent, signing himself "Commissioner, 1924," states the following:

"It would have been more illuminating to have named the full membership of that Committee on Bills and Overtures and to have informed us of the argument or the reason that caused the report to be, 'no action be taken.'"

Your correspondent is referring to the report on the Auburn Affirmation. I am able to throw some light on this point, as I was a member of the Committee on Bills and Overtures in that Assembly. It is true that Dr. Macartney wes elected moderator as a candidate of the Conservatives, and had a majority of 17 or 18 votes. The chairmen of the various committees are appointed by the moderator, but the other members of these committees are elected by the various sections into which the General Assembly is divided.

When the Committee on Bills and Overtures met and organized, it developed at once that the majority of this committee were Liberals. The vote, as I recall it, on all matters at issue between the Liberals and the Conservatives was 13 Liberals to 9 Conservatives. Apparently, the Liberals were in control of a majority of sections in which that Assembly was divided, and, therefore, were able to elect a controlling number of the members on the Committee on Bills and Overtures.

There were sharp divisions and there was continual controversy in this committee. Nothing was permitted to emerge from the committee to the floor of the Assembly that was unfavorable to the Liberal cause. Dr. Maitland Alexander, then pastor of the First Church of Pittsburgh, Pa., was the chairman of the committee. Dr. Robert Beatty, of Orange, N. J., was the spokesman and leader of the Liberal element, and Hon. William Jennings Bryan was the spokesman and leader of the Conservatives.

(Signed) *A. Marshall Thompson*

We hope these two statements will be widely read, as they throw much light on the critical situation in the Presbyterian Church.—*L. S. K.*

The Silent Loom

MILTON MCKENDREE BALES, A.M., D.D.

Zech. 2:13

Not till the loom is silent,
And the shuttles cease to fly,
Will God unreel the canvass
And explain the reason why
The dark threads are as needful
In the Weaver's skillful hand
As the threads of gold and silver,
In the pattern He has planned.

Meeting of the Religion and Science Association

THE first convention of this recently organized Association was held on March 27th and 28th in one of the auditoriums of the Moody Memorial Church, Chicago. It was a good meeting. The attendance was quite satisfactory; in fact, it was larger than many persons expected, considering the small amount of advertising that had preceded it. Each session was opened with Bible reading and prayer, showing that the word "religion" in the name of the organization means the *Christian* religion.

The president, Prof. L. Allen Higley, Ph.D.,Sc.D., presided at all the sessions, and delivered the address of welcome, and frequently took a brief part in the discussions. Prof. George McCready Price, of Walla Walla College, Wash., could not be present in person on account of the distance; but he sent his paper, which was read by the temporary secretary of the meeting. Its title was, "Watchman, What of the Night?" The author was optimistic regarding the future. We were all sorry that Dudley J. Whitney, B.Sc., Exeter, Calif., was unable to be present; but his fine paper entitled, "General Aspects of the Problem of Creation," was read. Needless to say that it was a contribution of much ability. An illustrated lecture on "The Earth's First Catastrophe" was given by Prof. Clarence H. Benson, of Moody Bible Institute.

Three lectures were given at the Friday evening session. Prof. Glenn Gates Cole, D.Sc.,Litt.D., of Wheaton College, presented an able essay on "Evolution and Society." The same high standard of ability marked Prof. Harold W. Clark's paper, "Darwin or the Bible, Which?" Prof. Clark is the Professor of Biological Science in Pacific Union College, Angwin, Calif. An illustrated lecture that did not seem to be entirely in accord with the spirit and purpose of the Association was delivered by Prof. Wm. H. Haas, Ph.D., of Northwestern University, Evanston, Ill., who chose for his subject, "The Geologist and Time." He argued for long periods for the geological formations.

At the session on Saturday forenoon four papers were presented. The first was entitled, "Some Facts That Cancel Evolution," and was presented by Prof. Leander S. Keyser, D.D., Wittenberg College, Springfield, Ohio. "Evolution in the Plant Kingdom" was the title of a paper read by Prof. John W. Leedy, M.Sc., of Wheaton College. An address of singular effectiveness, bearing the title, "Assumptions of the Evolutionary Theory," was given by Rev. Byron C. Nelson, so well known as a writer of excellent books on evolution. The last paper of the morning was contributed by W. Bell Dawson,D.Sc., of McGill University, Montreal, who discussed "The Teaching of Evolution." In his absence the secretary read his paper.

On Saturday afternoon, the last session of the convention, the first address was given by Prof. Theodore Graebner, D.D., of Concordia Theological Seminary, St. Louis, who spoke with distinction on the theme, "A Genuine Approachment Between Class-room Science and Religion." The concluding paper of the convention was given by Prof. Hawley O. Taylor,Ph.D., of Wheaton College, whose subject was, "The Science of Salvation."

Much to the regret of those present, Harry Rimmer was unable to deliver his address on account of his having caught a serious cold. Most of the interims between the papers were enlivened by vigorous extempore discussions. We think two distinct impressions were made on the minds of most of the people who attended the convention: 1. That true religion and true science are in accord; 2. That the theory of evolution has not been verified by scientific investigation.

"For Christ's sake," should be whispered in our heart at the hardest of our duties and along the darkest of our ways.—*Raleigh.*

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Kagawa Believes in Evolution

THE following paragraph is a quotation from Kagawa's book, *Love, the Law of Life* (pp.298,299):

Belief in evolution is faith in the progressive entrance into an ever-expanding freedom—from seed to shoot, bud to flower, from anthropoid to human, from man to son of God. What a courageous faith! The belief that there is a direct line of evolution from amœba to man is a more daring and romantic faith than the belief in the myth of a Creator making something out of nothing. I will not inquire how the amœba became man. If it is said it became man through the process of Nature, the explanation is simple: The amœba is cleverer than a bungling God.

Other Quotations

Here are excerpts from the same book (pages given below):

The theory of evolution is intrinsically a complete faith. As evidence, evolution forgives every sin, every error, every failure; and because it believes that the imperfect becomes perfect, that ugliness is changed to beauty, error to truth, darkness to light, it just as clearly teaches the authenticity of salvation as does the Father of Christ (p.301). . . In brief, the terms evolution and God point to the same entity (p.302). . . God is evolution itself at work within the *ego* (p.305).

Obscure Views of Immortality

It is distressing to reflect on Kagawa's vague conceptions of the future life as indicated by the following quotations:

To my mind, the immortality of the soul is a most egotistic doctrine. It can by no means be said to be a religious concept of the highest possible type. Rather the profound faith which declares that it will obey God whether or not there be life after death, is devotion of an absolute kind. Still, personally I make the immortality of the soul central. It cannot be said that the religion which teaches immortality is no religion. It may not be a religion that creates values, but it certainly is a religion which conserves them (*Meditations on the cross*, p.123). . . The life after death I leave entirely to Him. I do not trouble myself much about the question whether the soul is mortal or immortal. If only God lives, I am content to die (Axling's *Kagawa*, p.201).

Strange Doctrines

With much regret we feel impelled to set before our readers some more of Kagawa's strange and errant views:

Only before Love do I bow. . . Eternal Love, flow forth! O God within me, clothe Thyself in glory (p.312). . . Love is God (p.309). . . No sects there are in Love. Buddhist, Mohammedan, Christian—these are not Love's divisions. . . Classify me not by creed; I belong to nothing but Love. . . Only before Love do I bow in reverence (p.312). The only power which can atone is the inherent Love which runs through the whole universe. The consciousness that this power is also at work within one's own being, this is true religious faith (Axling's *Kagawa*, p.200).

Old Words with New Meanings

The liberalists frequently make use of orthodox terms, but put a new meaning into them, with the result that many people are confused and led astray. More than that, the new meaning is often lacking in clearness, and thus Christian doctrine is obscured. Here is a sample from Dr. Tillich, a lecturer at Union Theological Seminary:

Revelation has become another word for the development of religion; salvation another word for the assumed progress of human reason; God another word for the meaningful center and totality of the world.

The Board of Christian Education

What is the next number on the program in the conflict going on in the Presbyterian Church? Well, the Board of Christian Education is under fire. A couple of writers in *The Presbyterian Guardian* for March 2, 1936, furnish numerous quotations from young people's periodicals published by the said Board, which quotations, all carefully documented, bear the hall-marks of Modernism. We take the privilege of quoting:

As soon as a person begins to live at his best, he lines himself up with the divine purpose. The moment he begins living at his best,

his life and God's life begin to merge, and, like a small stream joining a river, flow on together. . . It is well to bring out clearly here what Jesus says about the abundant and the shared life as being in harmony with the way of nature at its best and what He demands of us as his followers is simply to be our best.

Well, that is pure naturalism. All that is needed to get right with God, according to this teaching, is human effort—trying to live at one's best. Nothing is said of repentance, faith in Christ, and regeneration. Can the unregenerated sinner live at his best by his own efforts? Our Lord said plainly, "Except any one be born again, he cannot see the kingdom of God."

The Board of National Missions

And now it is the Board of National Missions of the Presbyterian Church that is under fire. In *The Presbyterian Guardian* for March 2, 1936, Rev. Edwin H. Rian gives an *exposé* of the Modernism in the said Board. He tells us that it consists of forty-nine members, seventeen of whom are ministers. Of the ministers seven are signers of the famous Auburn Affirmation, to which attention has been frequently called in these columns. The signers are not obscure men, but outstanding personalities in the Presbyterian Church. One of them is Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York. Here is what he thinks of the Bible, according to his book, *Some Christian Convictions* (p.64):

He (a Protestant) is not bound by the opinions of others, however many and venerable; and unless a book commends itself to his own spiritual judgment, he is under no obligation to receive it as the Word of God to him. As a matter of fact, every Christian does make such a Bible of his own; the particular passages which "grip" him and reproduce their experience in him, are his Bible.

Another Prominent Modernist

Another well-known Modernist who is a member of the Board named above, and also a signer of the Auburn Affirmation, is Dr. George A. Buttrick, the author of a book entitled, *The Christian Fact and Modern Doubt*, in which he deals in this way with the virgin birth of our Lord (p.125):

The argument for the Virgin Birth is persuasive, but the argument against it is strong. An honest verdict might be: we do not know, and we do not need to know.

But the evangelists, Matthew and Luke, make it perfectly plain that Christ was virgin born. Do we not need to know whether we have in Him a divine-human Saviour or not? Again we assert, in face of all opposition, that, if Christ was naturally procreated, He was only a human person, and even a sinful one, and therefore could not have been the Redeemer of the world. Yes, it is all-important to know that our Lord was "conceived by the Holy Ghost, and born of the Virgin Mary."

Dr. Chaffee and Others

Increasing light is constantly being shed on the critical situation, not only in the Presbyterian Church, but also in many of the other denominations. Here is another instance. We take it from *The Presbyterian* for March 12, 1936. In reply to a sermon by Cardinal Hayes on birth control, Dr. Edmund B. Chaffee and twelve others wrote a letter to the Cardinal protesting against his views. The Cardinal, in appealing to the Bible, claimed that birth control is contrary to the commandment of Deity. To this Dr. Chaffee and his confréres responded:

This is true if by the Deity we mean the God that is found in ancient myth and legend. This is not true, however, if by the Deity we mean the God who is revealed in the endless sweep of evolution and whose majestic message has been slowly translated by science into the accents of the human tongue. . . If the Cardinal chooses to accept the literal interpretation of Old Testament statements as infallible doctrine, we register no complaint; nor should he complain if we choose, instead, to base our faith upon the evidence, the knowledge and the experience available in our own time.

The Foregoing Analyzed

Suppose we look somewhat critically at the foregoing statements by Dr. Chaffee and his friends. First, he calls the teaching of the Old Testament regard-

ing the Deity "ancient myth and legend." One can see that he implies as much by his very language. Then, he casts the Biblical teaching aside with, as it were, a toss of his hand, and accepts the theory of evolution in its stead. Read over again the last sentence of the paragraph quoted above, and see how cavalierly he treats the Old Testament, rejecting what he calls the "literal interpretation" in favor of the knowledge of our time. And yet at his ordination as a minister he declared that he "believed the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice." Is he true to his ordination vows and promises? It is vain for him to try to justify himself by a winding dialectical process. Instead of accepting today the Bible as "the only infallible rule of faith," he accepts in its stead the evolution theory. If that is loyalty to one's ordination engagements, we do not know how to define disloyalty.

An Editorial Council's Modernism

The whole Editorial Council of the *Presbyterian Tribune* joins in a statement in its issue for Feb. 20 1936. Twenty names are given as members of said council. We take it, then, that they have unitedly agreed to the editorial pronouncement, which defines their attitude toward the Bible. We quote the relevant statements as we find them in the said journal:

> The issue here presented is that of Scriptural inerrancy. In the Presbyterian Church there are hundreds of ministers who receive the Bible, Old Testament and New, as containing the revelation of God culminating in Christ, who regard the Bible as inspired by God, who preach from the Bible and teach its truth, who find in the Bible their spiritual home, who would be lost for their own lives and for their ministry without the Bible; and who yet do not consider themselves obliged to accept every statement in the Bible as "without error." They make no secret of their views. They hold that their views are not inconsistent with their assent to the Church's constitutional question regarding the Scriptures. They take the words, "the only infallible rule of faith and practice," to mean that the Bible infallibly guides to saving faith and right practice, not to mean that every statement in it regarding astronomy or geology or history is factually accurate.

Remarks on the Above Pronouncement

In a way we are glad for this frank statement of the position of the class of Modernists now under consideration. It reveals their lax and rationalistic view of the Bible—namely, that they can accept such parts of the Bible as their reason approves and reject other parts. What is that but the old rationalistic position? Again, the editorial statement is logically inconsistent and even contradictory. In one breath the framers assert that the Bible is "inspired by God," and in the next that it may err in matters of astronomy, geology and history. That is a strange kind of inspiration, but it surely is not *divine* inspiration. The language of confessional subscription, that the Scriptures are "the Word of God, the only infallible rule of faith and practice," will not bear the loose construction put upon it by these liberalistic theologians. If the Bible is "the only infallible rule of faith," then, surely, whatever it teaches is to be heartily accepted.

A Chinese Modernist

Yes, they have the infection over in China, too. According to *The Chinese Recorder,* January (1936) number, a Chinese Modernist, supposed to be a leader of Christianity, gives his "credo" on fourteen points of doctrine, a few of which we reproduce in his own language:

> I believe that true salvation is a process of growth. . . We need to be "saved," not because we are inherently sinful, but because we are capable of enrichment. . . I believe in immortality, not in the sense that this physical body would somehow continue to live after death, but that the influence of my personality has an eternal existence. . . I believe in God. "God" is, however, a linguistic term used to describe a set of phenomena experienced by human beings. These phenomena are chiefly in the realm of "meanings," "values" and "purposes." . . I believe in prayer. It, how-

ever, presupposes a monistic view of the universe. By a monistic view I mean that the so-called "supernatural" is not above, but within, the "natural." When I pray, I do not seek for supernatural intervention from a supernatural God.

What utterly anti-Biblical teaching! And yet this man is announced as a "Christian" leader! Contrast his vague and misty teaching with the clear and satisfying doctrines of the Bible.

An Unjust Accusation

In Axling's book on Kagawa the following statement regarding the missionary work of the past is made by the Japanese reformer himself: "The old traditional missions whose major goal is the building of denominations must pass out of the picture." To this accusation Mr. Ofstedal in his pamphlet (noticed elsewhere) aptly replies:

> Is this accusation just? Has this been their major goal? Have not Christian missions had as their major goal the savings of souls? Is the work of David Livingstone, of Carey, of Hans Egede, of Daniel Nelson and of a whole host of Christ's missionary heroes so easily set aside?

The Order of the Earth's Strata

It is a crushing blow to the theory of evolution that there is no place on the earth where the whole serial order of fossiliferous strata fixed up by the evolutionists occurs. In all cases many of the so-called eras or periods are missing. In many cases the order is different. Take some examples. In places in California the Tertiary beds lie directly on the granites and gneisses—that is, the Archean or so-called Primitive rocks—and are as hard and as old-looking as any fossiliferous rocks on the earth. Now how many of the geological eras of the evolutionists are missing in this case? Just nine! They are the following: the Cambrian, Ordovician, Silurian, Devonian, Carboniferous, Permian, Triassic, Jurassic and Cretaceous. Thus both the Paleozoic and Mesozoic periods are wanting. What was nature doing in California during all the millions and billions of years while these missing eras were going on elsewhere on the earth? Surely this one case gives a devastating blow to evolution.

Other Crushing Examples

We give the substance of one of our books on evolution in citing the following decisive cases: Throughout Tennessee, eastern Mississippi, and running over into Alabama, the Cretaceous beds lie directly on the very old rocks, and in Georgia they lie on the very oldest rocks, the Primitives. Over a large part of the great plains and the Rocky Mountain regions the Carboniferous strata rest directly on the Primitive rocks. In Cuba and Jamaica the Cretaceous beds lie directly on the old Archean formations. In much of Germany the ordinary position of Mesozoic rocks is directly on the oldest or Primitive rocks. Note how many of the age-long periods of the evolutionists are missing in all these cases. Many other like examples can be furnished.

Bryan University

Yes, the William Jennings Bryan University at Dayton, Tenn., is functioning. At the meeting of "The Religion and Science Association" in March in Chicago we had the pleasure of making acquaintance with Professor Judson A. Rudd, the Acting President of the institution; we also met a couple of his students. The curriculum includes all the branches of a regular liberal arts college. A beautiful bulletin of the university has been issued, giving just the information wanted. A copy may be ordered by writing to the President. The very room in which Professor Scopes taught evolution before his trial was used for Bible classes for two years. A picture of the building is shown in the bulletin.

The Reds believe that Protestantism is built upon the Bible, if upon anything; and they are saying that Protestantism is going to pieces because Protestant evolutionists have torn their own Bible to pieces.—*H. H. Gregg, D.D.*

Current Religious Thought

The Chain of the Centuries

REVEREND MILTON THOMAS

Part II.

OLAF, THE SAINT

THE most important Christian leader of the eleventh century was King Olaf of Norway, later called "The Saint." He was born in the year 995, just a few months after his father's death. He was cared for by Aasta, his mother. At his baptism King Olaf Tryggweson became his godfather. He grew into youth; strong and handsome. At the age of fifteen he received a long boat and began a life of marauding, a characteristic of the northern people of that time. His expeditions carried him to the coasts of Sweden, Denmark, Germany, England, France and Spain. He even entered the service of England and fought against Denmark. He was an ardent follower of Christianity. Had planned a pilgrimage to the Holy Land, when he became convinced that he should return to Norway and proclaim himself king.

He became king of Norway at the age of twenty. At that time political conditions were unsettled, and the land was ruled by a number of petty kings or chiefs. Arriving in Norway, he called a number of Things, or general conventions, where the majority of the peasants accepted him. The existing kings became vassals to him. Of course the presence of an army influenced them in his favor. King Sugurd, his step-father, called an assembly of kings where a league was made with many of them. After his kingdom was established and international peace secured, Olaf gave his time to travel throughout the country, investigating the conditions of Christianity among his people. He found the people lacking Christian knowledge; so he furnished them teachers, and even taught them himself. At the same time he had to protect his kingdom against internal uprisings.

One example was his meeting with the people of Gudbrandsdal. Here after a battle they held a general Thing. Duke Gudbrand addressed Olaf in scorn, asking where his God was. He claimed that he would show their god. Bishop Sigurd made a speech offering them Christianity, but it was refused. On the third day, early in the morning, they wheeled the great image of Thor into the meeting. Gudbrand showed them his god, and asked the king and bishop to produce theirs. Olaf made them an address, saying their God brought the light, and just at dawn bade them look to the east at the coming light. As the people all looked away, an attendant struck the image, smashing it completely. Away fled the rats and lizards which had been feasting on the offerings given to Thor. Finally the duke decided that as long as Thor could not stand before them, it would be best to accept Christianity. The bishop baptized them and Olaf gave them Christian teachers. And even Gudbrand built a church on his estate.

Olaf saw Christianity established by law (and practically by common consent) in his day. Then King Canute of Denmark and England determined to add Norway to his realm. By gifts he won many of the leaders, until in 1028 Olaf was driven to Russia. He was killed in 1030 in an attempt to win back his kingdom. He lived just after the time when the missionaries to the north carried a cross in one hand and a sword in the other. They must be evaluated in the light of their own place and time.

Olaf Tryggweson founded Christianity in Norway; but it was for Olaf, the Saint, who established it as the religion of Norway.

BERNARD OF CLAIRVAUX

The most important Christian leader of the twelfth century was Bernard of Clairvaux. He was the greatest and best representative of mediæval monasticism. He was born of a noble family at Burgundy in 1091. At the age of twenty-three, with a group he had won by himself, he entered the new monastery at Citeaux. This was unfortunately located in a swampy and unhealthful place. At this time Bernard was handsome in appearance and beautiful of spirit. When the monks were not singing, reading or praying, they worked digging ditches and planting fields. Though the coarse food and hard labour disagreed with his condition of health, he forced himself to meet all the conditions of that life; thereby winning the regard of the whole brotherhood.

So great was his reputation that, three years later, he was made Abbot of the new monastery at Clairvaux. This was located in a quiet, secluded valley where once there had been a gang of robbers. His great intellect was as remarkable as his beauty of body and grace of soul. Under his leadership, the monastery at Clairvaux became the mecca of both great and small. So at last Bernard ruled the world. And though many offers of ecclesiastical preferment were made to him, he chose to remain abbot of Clairvaux until his death.

He was the first preacher of his age. His ability as an orator was such that he could move his audiences to pity or excite them to rage. It was his preaching which won the enlistment and sent forth the Second Crusade to the Holy Land. He preached equally on the wrath of God and the love of Christ. He was outstanding in his correspondence in both helpfulness and volume. So great was his insight and influence that he became the counsellor to the nobles of both Church and State. Kings waited upon him. So complete and so well arranged was his monastery, that many copied his example.

This great-hearted and broad-minded man died on August 20, 1153; the best known and most widely mourned man of his age. Among his writings are two hymns, *Jesus, the Very Thought of Thee* and *O Sacred Head, Now Wounded,* are still sung today. He was practical, but not utilitarian. He was a mystic, but not a fanatic. Perhaps he is best called, a practical mystic. As such, we may well follow his example.

THOMAS AQUINAS

The most outstanding Christian leader of the thirteenth century was Thomas of Aquino, or Thomas Aquinas, as he is known to history. He was born in 1226 at Aquino, a small town in the kingdom of Naples. His father, a count of Naples, held high hopes for his son. But Thomas, against the will of his parents, entered the Dominican order of monks at the age of seventeen. With them, he received his early training at Monte Cassino.

His superiors soon recognized his outstanding ability, and sent him to Cologne where he studied under Albertus Magnus, the greatest teacher of his day. So quiet was young Thomas that the other students dubbed him the "dumb ox," but Albertus replied that the dumb ox would arouse the world with his bellowing. When his teacher went to Paris to teach, Thomas went with him; and then returned again to Cologne with him. Having received the degree of Bachelor of Divinity, he was made assistant to his old professor. He was also ordained. He immediately became famous for both his sermons and his lectures. Later in life when he had reached the height of his influence, he turned down the abbacy of Monte Cassino, and after that the archbishopric of Naples, in order that he might live the life of a quiet student and continue his lecturing without the ceremony of office.

In 1257 he traveled to Paris where he

received an appointment to teach. Here he received the degree of Doctor of Theology, the highest honor the university ever bestowed. It was conferred with extraordinary ceremony and glory. While he was the greatest professor of theology and philosophy of his time, instead of living in a palace, he chose to live in the humble cell of his order. Only the doctorate cap bespoke his standing. Various titles were applied to him in his lifetime and since. Among them are: "The greatest mind of the middle ages;" "Universal Doctor;" "Angelical Doctor;" "Prince of Scholastics;" "The Father of Moral Philosophy."

Two of his books are outstanding. The first, *Book of Sentences*, contains a basis of theology and philosophy. The other, his greatest, is *Summa Theologica*. In this book, in minute order, he discusses all the great questions of theology and philosophy. In its development he appeals to both reason and authority. But instead of being like an encyclopedia, it presents the Christian religion in scientific form. In later days it would have been called a Systematic Theology. He stands in line with Paul and Augustine. Yet to this line he brought the combined mental gifts of Plato and Aristotle.

Late in his life he had a vision. In this vision Christ appeared to him and told him that he had defended his Master well, and asked what reward he desired. Thomas Aquinas replied, "Lord, nothing except Thyself." And, in fact, his whole life seemed to be free from earthly desire. He died on March 7, 1274, at the age of 48, when on the way to attend a general council at Lyons. Though he lived a much shorter time than many men, few have accomplished as much even in a longer life.

JOHN WYCLIFFE

The most outstanding Christian leader of the fourteenth century was John Wycliffe. He was born of a well-to-do family of the lower nobility in Yorkshire, England, in 1324. At the age of sixteen he entered Oxford University where much of his later life was spent.

Finally, in 1372, he was granted the degree of Doctor of Theology by Oxford University. Much of his life was spent in connection with this famous school. He was also a faithful parish priest: served Fillingham, Ludgershall and Lutterworth. In addition to his duties as teacher and preacher, he also served England in public office.

His keen mind and active teaching brought Wycliffe early in conflict with the Pope. He protested, while others merely lamented, the corruption which had grown up in the church. Once the conflict had started, this scholar-preacher-teacher was active in writing, teaching and preaching against the doctrines and practices of the Roman Church. When the Pope determined to collect certain taxes from England, Wycliffe opposed him on the ground that a religious leader had no secular authority over the state. The Catholic authorities would have destroyed him if they could have done so, but he was protected by powerful laymen and encouraged by popular favor. Wycliffe translated the Scriptures into English and was largely instrumental in their spread. This also aroused the Roman ecclesiastical authorities, who made it a crime to possess and read the Bible under penalty of excommunication.

Wycliffe's last years were spent in the quiet of his parish at Lutterworth. But that quiet was broken by a stroke of paralysis, after which he died in three days in 1384 at the age of sixty years. He was called the "Morning Star of the Reformation." He changed passive lament into active protest, and kindled the fires which led to the Reformation. No work of his was more effective than his translation of the Holy Scriptures, which was completed in 1384. The open Bible also paved the way for the Reformation.

SAVONAROLA

The most outstanding Christian leader of the fifteenth century was Savonarola. He was born at Ferrara in Italy, of a good family on September 21, 1452. He

received an expensive education and was expected to enter the medical profession. However, he entered a Dominican convent in 1475. Unlike other religious leaders of his time, instead of being interested in theology, he was interested in morals. But as a preacher he failed at Ferrara and Florence and was sent into the mountains near Sienna. Among these rustic people he seemed to be in his own element, and his soul took fire. Here he developed his power of preaching, and his fame spread far and wide.

In 1490 he was called to Florence where he preached to immense crowds in the cathedral. He was elevated and made Prior of the famous monastery of St. Mark there. His preaching was mystical, prophetic and apocalyptic. As such, he preached against the social, ecclesiastical and political evils of his day. Political conditions at Florence were in a sad condition. The tyranny of the ruling house held down the people. Savonarola determined to establish an ideal Christian commonwealth. The ejection of the usurpers, and the making of the constitution without the shedding of blood, was due to the leadership of this preacher.

When Savonarola preached against the ecclesiastical evils, he brought himself into conflict with the great religious-political machine. He condemned the deeds of the corrupt Pope. He still considered himself as a member of the great Catholic Church; yet he condemned its evil practices. The Pope considered him disloyal and dangerous, and moved to silence him. At first he offered him bribes and even a cardinal's cap, but these the fearless preacher of righteousness refused. The Pope next forbade him to preach under the penalty of excommunication; yet he continued to preach. He was next excommunicated, but still he preached.

However, the fickle populace of Florence turned against Savonarola. The people, as they turned away from him, lost their power, and the old usurper again took the throne. He answered the Pope and called Savonarola to trial. During a month he was exposed to the most cruel and hideous torments imaginable. And when in a moment of physical weakness he was no longer able to defend his preaching, he was condemned. After a simple prayer, on the morning of May 23, 1498, he, with two faithful friends, was led out and hanged in the public square in Florence. His body was then burned. He had been silenced, but the awakening, in which he had vital part, finally led to the Reformation.

MARTIN LUTHER

The most important Christian leader of the sixteenth century was Martin Luther. He was born of humble but pious parents at Eisleben, Germany, on November 10, 1483. His father, a peasant miner, wished his son to be a lawyer, so he entered the University of Erfurt and received the M.A. degree in 1505. However, the death of a friend by lightning and his own narrow escape turned his mind toward religion. He entered an Augustinian monastery. He agonized over his unforgiven sins and found no peace through penance. A friend directed him to read the Bible. Here he found that man is saved, not by works, but by faith. This faith brought to Luther the assurance that his sins were forgiven. In 1509 he received the Th.B. degree, and in 1512 the Th.D. degree.

He became professor of divinity at the newly founded University of Wittenberg. The Pope at that time was building St. Peter's at Rome and needed funds. So he sent agents to sell indulgences, or certificates of pardon, for the purchaser or his friends, living or dead. Luther opposed this corruption, and nailed 95 theses for discussion on the church door at Wittenberg on the morning of October 31, 1517. This act has been called the beginning of the Reformation. But this movement had been fanned by such men as Wycliffe and Savonarola. From this beginning the break widened between the followers of Luther and Rome. The three issues, which were established by the Reformation were the

points of debate: Justification by faith, Supreme Authority of the Scriptures, and the Right of Private Judgment. These the Catholic Church opposed.

Luther destroyed the Church's authority and forms, and the ecclesiastical authorities tried to destroy him, but his Elector protected him. Before a crowd, Luther burned the decree of his own excommunication. He even married Catherine von Bora and founded a Christian home. Finally he was summoned to appear at the Diet at Worms before the high authorities of Church and State. As the monk entered the court, he was asked if he acknowledged those writings as his own. After his acknowledgment, he was asked to recant his position. After a night to himself, Luther faced the court, and said that, if they could show him from the Scripture where he was wrong, he would be the first to cast them to the flames, closing with the saying, "Here I stand; I cannot do otherwise; God help me! Amen."

He was condemned, but allowed to return home. On the way friends, fearing for his safety, captured him and kept him at Wartburg. There Luther busied himself in translating the New Testament into German. But by the end of the year he was back at Wittenberg, the active head of the Reformation.

As the years went by and his health began to fail, Luther gave the responsibility to his disciple, and only the most difficult problems came to him. The year 1546 found him back at Eisleben on such a mission. Here the end came. His sickness forced him to bed. After a brief prayer he entered a stupor. Later his friend and attendant roused him to ask if he still stood firm in Christ. "Yes," came the reply. He died in the town of his birth, but was carried back to Wittenberg, the scene of his labours, for burial. Thus the founder of Protestant civilization laid down his cross here to receive his crown up there.

OLIVER CROMWELL

The most outstanding Christian leader of the seventeenth century was Oliver Cromwell. He was born at Huntington, England, on April 25, 1599, of an old and important, but poor, family. He received his higher education at Cambridge University. He became a gentleman farmer and a country squire. The outstanding quality of his life was his religious nature. He was a Puritan.

During his life came the revolution. On the one hand was the despotic king with strong Catholic leanings, and with little real sympathy for the people. On the other side were the Protestants who hated everything that looked like Romanism, and held high ideals of religious and political liberty. The king tried to force the people to support his plans with money and men and dismissed Parliament. Both sides drew apart and a state of civil war prevailed. Cromwell raised an army of strongly religious men, who were so successful in battle that they were called "Ironsides." This army was never defeated. As progress in the war was made, the king was captured and executed. This should have brought peace, but now there was no rule. Anarchy prevailed among the factions. Cromwell's army now made a few more campaigns and all the British Isles were brought under their control.

On December 13, 1653, Oliver Cromwell was made Lord Protector. Under his leadership up to this time all the cruelty of civil war was known. England was not a unity. She needed some one strong enough to bring all the factions together. Cromwell was that man and with a harsh hand he held them together. His most controlling thought was his personal responsibility to Almighty God. Guided by that conviction his private life was beyond reproach. His public life was marked by the greatest advancement in English history. He was outstanding as a man and as a statesman.

He reigned only five years, but accomplished more in those five years than many kings do in twenty-five. He looked

forward to the near return of Christ and tried to be ready. His last words were the following prayer: "O Lord! though I am a miserable sinner, I am still in covenant with Thee. Thou hast made me, though unworthy, an instrument to do Thy people good; and go on, O Lord, to deliver them and make Thy name glorious throughout the world!" That prayer was a key to his character. He was a man of mighty conviction; and though harsh, came to England at a time when she needed him. He died on the stormy night of August 30, 1658.

JOHN WESLEY

The most outstanding Christian leader of the eighteenth century was John Wesley. He was born in a rectory, from a notable line of preachers on both sides, at Epworth in Lincolnshire, England, June 17, 1703. He was the fifteenth of nineteen children. His home influences were the best. His busy mother took time to spend with each child alone. When he was but a child, the rectory was burned, and John and a brother were barely saved. He always afterward considered himself "a brand snatched from the burning." He entered Charterhouse School in 1714 and Oxford in 1720. Later he was ordained a fellow at Oxford, and after that served as his father's assistant. He came to Georgia in 1735.

He returned home, his mission in Georgia having been a failure. His soul was just awakening to the fact that he had not been converted. On May 24, 1738, he tells of the event: "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

John Wesley is outstanding as the leading figure in the Wesleyan revival and as the founder of Methodism. This movement had its inception in the Holy Club where a few students at Oxford met. After Wesley's conversion and the new earnestness it put into his preaching, one after another the churches were closed to him. However, he and his friends preached to the needy in the open fields.

It goes without question that at times he was bitterly persecuted. From his converts he formed societies. Little by little the revival gained importance until it covered the British Isles and spread out to include the whole world. The Wesleyan revival saved England from the bloodshed and extremes which the revolution brought to France under atheistic teaching about this time. Doctrines which had been buried since apostolic times were brought to light. Added to Luther's "Justification by Faith," was "The Witness of the Spirit" and "Entire Sanctification."

The end of his life came on March 2, 1791. As friends gathered around his bedside, he said, "Best of all, God is with us," and his face shone with glory. After many mumblings, he partly arose and started the song, "I'll praise, I'll praise"—but he finished the song on the other side. During his life he was a prolific writer on many subjects. Today we read his sermons and his journal. Worldwide Methodism is the living testimony to his life of labor, lived in touch with God.

DAVID LIVINGSTONE

The most outstanding Christian leader of the nineteenth century was David Livingstone. He was born at Blantyre, Lanarkshire, Scotland, March 19, 1813. Poverty cut short his school days, but he made up the loss through private study and evening schools. Later he studied medicine at Anderson College, Glasgow. In 1840 he was ordained a medical missionary.

He bade his old father and mother farewell and sailed for Africa. Here he met numerous adventures. At one time he met a chief who was suffering with sore eyes. When Livingstone cured his eyes, the chief gave him gifts and be-

came his friend. One man whom Livingstone had treated came to him and wanted the missionary to give him some medicine which would change his heart. Livingstone led him to Christ. Once in an encounter with a lion, his arm was badly bitten. His outstanding work was in exploration; pushing his way to sections where white men had never been. In 1857 he returned to England where he was received with high honor.

Of his first book 10,000 copies were sold in London alone, and edition after edition had to be printed to meet the demand. Livingstone hated the slave traffic which was carried on in Africa. The sight of desolate villages destroyed by the slavers, and the inhabitants either murdered or captured, made his heart sick. He did much to overcome the traffic, and was many times in danger of his life from the Boers and Portuguese who led in that nefarious business. Livingstone was the first to see the marvels of inland Africa. His life was a series of remarkable instances of the providence of God.

This noble life came to an end on May 1, 1873, in Chitambo's village. His traveling companions and servants were around his hut in the African jungle, where the Christian doctor was very sick. He called a native and asked that his medicine be placed near him. "All right, you can go now," he told him. Those were the last words he spoke to human ears. In the morning they found him dead on his knees beside his bed. He had died while in prayer. The natives cut out his heart, with which he had so loved Africa, and buried it there. His body was given an honored place in Westminster Abbey. He was a geographer, a naturalist and a benefactor to mankind. His was the work of opening up the country, and laying the trails over which a multitude of missionaries would come preaching Christ, and legitimate business would enrich his Africa.

WE complete the list containing the most outstanding Christian leader of each of the twenty centuries A.D. It is impossible to select the most outstanding Christian leader of today, fo we lack the perspective of history. Ther was difficulty in forming this list. I some of the centuries there was no ques tion as to the most outstanding leader but in many of them there was. How ever, it was necessary to choose one ma from each century. And then these me were not all born conveniently so tha their lives fell completely within th century. Hence there was at times un avoidably an overlapping. But their live do form the *"Chain of the Centuries,"* reaching from the time of Christ dow to the present day.

The test of Gamaliel has been met. I each century and in every land the Gos pel of Christ has transformed lives, an enabled men to live the Christian life The doctrines of the Christian faith have been proven true in the test of ex perience. They have been proven tru in actual life where the false dies an the true lives. Therefore we must recog nize that Christianity is the true re ligion. We are, thereby, bound to em brace it as our own; and in humble faith to come to the Christ who is the Cente of Christianity.

Big Run, Pennsylvania.

Who Is

WILLIAM HIRAM FOULKES, D.D.

The world's Overtowering Figure,
The world's most Popular Character,
The world's most Dynamic Personality,
The world's Matchless Savant,
The world's most Resourceful Pioneer,
The world's Master Builder,
The world's most Idolized Hero,
The world's Imperishable Youth,
The world's Best Friend,
The world's Good Shepherd,
The world's Great Physician,
The world's Prince of Peace,
The world's Star of Hope,
The world's Inspired Prophet,
The world's Matchless Teacher,
The world's Incomparable Sufferer,
The world's only Prevailing High Priest,
The world's only Saviour,
The world's Universal King?
Who, but
The Lord Jesus Christ!

—The Presbyterian

The Time Element in Daniel's Prophecy of the Seventy Weeks

REV. GEORGE S. MELLOR, M.A.

FOREWORD

THE writer has made a study of Daniel's Prophecy of the Seventy Weeks for some years to see just how the Seventy Weeks were to be counted. Recently his eyes were opened to the fact that they should be counted according to the Jewish method of counting time. Applying this method, he found that the prophecy foretold both the beginning and the end of the ministry of Christ with an exactness that is truly wonderful.

The revelation concerning the Seventy Weeks was probably given to Daniel in the year 538 B.C. The prophecy is found in Dan.9:24-27. Quotations are from the American Standard Version.

Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem, unto the anointed one, the prince, shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. And after the threescore and two weeks shall the anointed one be cut off, and shall have nothing: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations *shall come* one that maketh desolate; and even unto the full end, and that determined, shall *wrath* be poured upon the desolate.

Daniel's people are of course the Jews, and the Holy City is Jerusalem. Notice that the 70 Weeks are broken into three parts. 7 Weeks + 62 Weeks + 1 Week = 70 Weeks. If we are to understand them, it is evident that we must know something about the Jewish method of counting time. Note the following points:

1. The terms used by the Jews to designate periods of time, days, years, etc., generally denote calendar periods. And in telling the time that anything lasted they generally counted both the first and the last periods as wholes. Thus Jesus is said to have lain in the tomb three days and three nights, that is, three twenty-four-hour days (Matt. 12:40). But His actual time there included only small parts of Friday and Sunday with the Saturday between. So, Nadab is said to have reigned two years over Israel. But he began to reign in the second year of Asa, king of Judah, and was slain by Baasha in Asa's third year (I Kings 15:25,28).

2. The Jewish year began with the new moon that was nearest the Vernal Equinox, that is, in March or April, and consisted of twelve or, when necessary, of thirteen lunar months. Its first month was called Abib until the seventy years' captivity, and after that Nisan.

3. The Jews had a Week of seven years as well as one of seven days. As the seventh day was a Sabbath day, so one year in every seven was a Sabbatic year, when they let the land lie idle. The institution of the Sabbatic year and of the Jubilee is told in Leviticus 25:1-4 and 8-10.

And Jehovah spake unto Moses in mount Sinai, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto Jehovah. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruits thereof; but in the seventh year shall be a sabbath of solemn rest for the land, a sabbath unto Jehovah: thou shalt neither sow thy field nor prune thy vineyard. . . . And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you.

With us a week is a period of seven days that may begin at any time, but a calendar week begins at midnight; and our Sabbath is the first day. With the Jews a week of days began at sundown, and their Sabbath was the seventh day. Now we have seen that in

measuring the time between two events the Jews counted the parts of a calendar period as wholes. It is important, therefore, that we find what was the calendar Week of years. When did it begin? and what position in the Week did the Sabbatic year hold?

When the children of Israel came into the promised land, they could not keep the command, "Six years thou shalt sow thy field," until the season came around. The plowing for barley and wheat must be done in the late autumn, and the harvesting the next summer. When they had cultivated the land for six years, and then had observed a Sabbatic year, and had repeated this process seven times, the following year, beginning with the tenth day of the seventh month, was to be a Jubilee year. This fixes the time of the Sabbatic year. It began on the tenth day of the seventh month. Now it is evident that a Sabbatic year with the six preceding years would be a Week of years. And such a period is called a Sabbath of years in v. 8. But it does not follow that it would be a *calendar* Week of years. We have yet to determine when the calendar Week of years began, and the position in it of the Sabbatic year.

The children of Israel came into the promised land on the tenth day of the first month, Abib or Nisan (Josh.4:19). Notice that, according to Lev.25:1,2, quoted above, the law that the land was to keep a Sabbath was given when Moses was in Mount Sinai, and was to go into effect when they came into the land. Accordingly the period of six months from the time they entered the land, that is, from the tenth day of the first month to the ninth day of the seventh month, inclusive, was part of a Sabbatic year. *Legally, then, the Week of years began with the tenth day of the first month, Abib or Nisan, in the middle of the Sabbatic year.*

4. Every calendar Week of years began with the Passover. For we learn from Ex.12:1-6 that the lamb for the paschal feast was to be shut up on the tenth day of the first month, though it was not to be killed until the afternoo of the fourteenth. So, the Week of year began with the celebration of the Pass over.

5. Some writers have interpreted Lev 25:8-10 to mean that the Jubilee inter rupted the regular succession of th Weeks of years every forty-nine years so that the eighth Week would begi with the fifty-first year, instead of th fiftieth. But Davis's Bible Dictionar under the topic, Sabbath, says that th years,164-163, 136-135, and 38-37, B.C and 68-69 A.D., were Sabbatic years and cites passages from I Maccabees Josephus, Tacitus and the Talmud, re ferring to them. An inspection of thes dates shows that there was no interrup tion. They all differ from one anothe by an exact multiple of seven years, an they together cover the time of mor than four Jubilees.

We are now ready to inquire wha was the starting point from which th time was to be reckoned. The 69 Week that were to reach "unto the anointe one, the prince," were to be counte "from the going forth of the command ment to restore and to build Jerusalem." When was this commandment given When Daniel received this prophecy, h was in captivity at Babylon. Nearly sev enty years before, the Babylonians ha conquered the Jews and carried them captive to Babylon. Their policy was t transport one captive people to the country of another. But in the year 53 B.C. Cyrus, king of Medo-Persia, con quered Babylon, and, reversing the pol icy of the Babylonians, sent many cap tive peoples, among them the Jews, back to their own countries. If Jerusalem was to be rebuilt, it must be with the consent of their Persian rulers. Cyrus in his first year, 538 B.C., Darius in 520 B.C., and Artaxerxes in his seventh year, 458 B.C., made proclamations about the rebuilding and the services of the temple, but made no mention of rebuilding the city (Ezra 1:1-4; 6:1-12; 7:11-26). But in the twentieth year of Artaxerxes Nehemiah was expressly authorized to rebuild the city. The salient

points of the account, as told in Neh. 1:1-3; 2:1,5,8, are as follows:

> Now it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace, that Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, that were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.
>
> And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, when wine was before him, that I took up the wine, and gave it unto the king. . . . And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldst send me into Judah, unto the city of my fathers' sepulchres, that I may build it. . . . And the king granted me, according to the good hand of my God upon me.

Here we have found the date that we were looking for: the month of Nisan in the twentieth year of Artaxerxes. Any up-to-date history of Persia will tell us that he began to reign in the year 465 B.C. But according to Neh.1:1 and 2:1, quoted above, in his twentieth year, the month Chislev, the Jews' ninth month, came before the month Nisan, the Jews' first month. This shows that Artaxerxes came to the throne between Nisan and Chislev, and that therefore the month Nisan in his twentieth year was the Nisan of 445 B.C. This therefore is our starting point.

HAVING found our point of departure, let us count off the 69 Weeks, and see to what date they bring us. When 70 weeks of days after the month Nisan, 445 B.C., had elapsed, and the promised Messiah had not yet come, the devout Jews who understood the prophecy and were watching, would know that Weeks of years were meant. Counting back from the dates of the Sabbatic years mentioned above, 164-163 B.C., etc., we find that the year 444-443 B.C. was a Sabbatic year. Therefore, the seven years from the tenth of Nisan, 450 B.C., to the ninth of Nisan, 443 B.C., were a calendar Week of years. When the command went forth in the month Nisan, 445 B.C., five years of this Week had already passed. The two remaining years were, according to Jewish usage, counted as the first Week of the seventy, just as the short time that elapsed after Jesus was laid in the tomb until sundown was counted as the first of the three days that He was buried.

Now the 69 Weeks that reach to the Anointed One are broken into two parts, seven Weeks and sixty-two Weeks, and we are told that, "It shall be built again, with street and moat, even in troublous times." The division of the time into two parts seems purposeless to us, but the words that follow probably tell what was to mark the end of the seven Weeks, and the whole verse means, "From the going forth of the commandment to rebuild Jerusalem unto the completion of the rebuilding shall be seven Weeks, and from the completion of the rebuilding unto the Anointed One shall be sixty-two Weeks." *And the breaking of the time into two parts was a notice to begin a new count at the end of the seven Weeks.*

Counting forward from this first Week, 450-443 B.C., we find that the seventh Week was 408-401 B.C. Somewhere in the middle of this Week the rebuilding of the city was completed. From the tenth of Nisan 408 B.C. until the completion of the rebuilding was, according to Jewish custom, counted as the seventh Week, and from the completion of the rebuilding until the ninth of Nisan 401 B.C. was counted as the first of the 62 Weeks. It was therefore counted as the eighth of the 70 Weeks. Counting forward again we find that the 69th Week was 20-27 A.D., and ended with the ninth of Nisan of the latter year. The 70th Week, therefore, began the tenth of Nisan 27 A.D.

It is evident that our calculation of the time has brought us to a significant date. For the Passover of 27 A.D. was the first Passover of Christ's ministry, as that of 30 A.D., three years later, was His last. And, as we have seen, the tenth of Nisan marked the beginning of the Passover festival, for the lambs of the paschal feast were shut up on that date (Ex.12:3).

The 69 Weeks of Dan.9:25 were to reach "unto the anointed one, the prince." Jesus is called Prince, as in Acts 5:31: "Him did God exalt with his right hand to be a Prince and a Saviour." The word Prince means Leader. Jesus

is also called by various other names; as, Immanuel, which means God with us, and Christ, which means Anointed. When did these names become truly applicable to Jesus? He became Immanuel at His birth. He became the Christ when He was anointed by the Holy Spirit. So also He became Prince when He assumed the leadership, that is, at the beginning of His public ministry. Just when was this? In John 2:13,14 we read:

> And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting.

Then follows the account of the first cleansing of the temple, and this was the first act of His public ministry, His first act as Leader. And He followed it up by performing many miracles, or signs (John 2:23-25).

The day He cleansed the temple was the first day that He could truly be called Prince, or Leader. On what day did it occur? *We* know from the prophecy that the appointed time was the tenth of Nisan 27 A.D. But Jesus well knew His appointed times. And when the appointed time for His leadership arrived, is it not a moral certainty that He did not delay a single day? It is a fair inference, therefore, that if we had a more detailed account of His movements, we should find that He arrived at Jerusalem just before the tenth of Nisan. Then in the morning it is natural that He would go up to the temple in good time for the morning hour of prayer, which was the third hour of the day. Are we not justified, then, in concluding that from 8 to 9 A.M. the tenth of Nisan 27 A.D. (probably April 7th by our time) was the hour of which He said to His mother at the marriage in Cana of Galilee, "Mine hour is not yet come"? (John 2:4).

Having traced the time to the beginning of the 70th Week, let us notice some of the details of the prophecy. Verse 24 mentions six things that were to be accomplished before the end of the 70 Weeks:

1. "To finish transgression." The marginal reading, "restrain," instead of "finish," is probably correct. Jesus fulfilled this when He died in the sinners' stead. This act has had a powerful influence in restraining transgression through all the subsequent centuries.

2. "To make an end of sins." Christ's death opened the way for God to forgive the sinner and thus literally to put an end to the sins of those who are forgiven.

3. "To make reconciliation for iniquity." Christ's death also made possible the reconciliation of the sinner with God.

4. "To bring in everlasting righteousness." Christ kept the law perfectly, and was therefore perfectly righteous. His death made this righteousness available for us.

5. "To seal up vision and prophecy." The verb should be translated *seal,* not "seal up," for it does not here mean *seal up,* as one seals a letter, but *attest,* or *certify,* as one authenticates a signature. And the margin of our Bibles tells us that the Hebrew reads *"prophet,"* instead of "prophecy." The vision meant is doubtless the prophecy we are considering, and the prophet is Daniel. By the fulfillment of the prophecy the vision was attested, or certified, to be from God, and Daniel to be a true prophet of God.

6. "And to anoint the most holy." The word, "the", is not in the original, but was supplied by the translators. The translation, "the most holy," apparently implies that it refers to Christ. But this is probably not correct. We have seen that the first five things to be covered by the 70 Weeks were accomplished by the death of Christ, and within the last Week. It would be an anticlimax to put last in that series an event that occurred entirely before that last Week. But Christ was anointed by the Holy Spirit when He was baptized. If this item referred to Christ directly, it would have been mentioned first.

But the words, most holy, were es-

pecially applied in the Old Testament to the altar of burnt-offering (Ex.29:37; 30:10; 40:10). Let us translate, then, "and to anoint a most holy *altar*." As the animals sacrificed upon the altar were typical of Christ, so the altar itself was typical of the cross on Calvary, and the anointing of the cross on Calvary with the blood of Christ was the consecration of the cross which He said we must take up if we would be His followers, and on which our "old man" is to be crucified (Matt.16:24; Col.3:5). This is the cross of which we sing, "The consecrated cross I'll bear."

There are yet three more items of the prophecy that were fulfilled by the death of Christ. We number them after the six already given.

7. "And after the three score and two weeks shall the anointed one be cut off, and shall have nothing." This refers directly to Christ's death, and locates it in the next full Week following the sixty-ninth.

8. "And he shall make a firm covenant with many for one week." Instead of "make a firm" translate "confirm the" with the King James Version. The "covenant" is the new covenant of grace, of which Christ said, "This cup is the new covenant in my blood." He "confirmed" it with His blood on Mount Calvary. The word, "for," before "one week" is not in the original, but was supplied by the translators. We may as well supply *within*, for in Hebrew a word denoting time may denote the *time when*, as well as *how long*. Christ confirmed the new covenant within one Week after He became Prince.

9. "And in the midst of the week he shall cause the sacrifice and the oblation to cease." The words, "sacrifice" and "oblation", are here probably equivalent to collective nouns, and include the whole body of animal sacrifices prescribed by the Mosaic law. The word, "oblation," refers especially to the daily morning and evening sacrifice. It was a burnt-offering, and probably for that reason was generally called an oblation (I Kings 18:29,36; Ezra 9:4,5; Dan. 9:21), all in the R.V., Jesus was the true sacrifice for sin, the antitype of all these sacrifices. But when the antitype was sacrificed, the type would lose its prophetic significance. In that sense Jesus' death made the sacrifices to cease. They were henceforth only empty forms, and as such were not finally abolished until the temple was destroyed in 70 A.D. The time denoted by "in the midst of the week" will be considered more in detail later.

These events having all been accomplished at the time of the death of Christ, the remaining part of the last Week was disregarded. There was no need of any other event to mark its end in the year 34 A.D.

The latter parts of verses 26 and 27 refer to the destruction of Jerusalem by the Roman armies in 70 A.D. They do not come within the 70 Weeks, as they are not mentioned in verse 24, which enumerates the items that the 70 Weeks must cover, but they look forward to the punishment of the Jews for their treatment of their Messiah.

In verse 26 the prophecy mentions for the first time explicitly that the Anointed One was to be cut off. When that was stated, the one giving the prophecy could refrain no longer from foretelling God's vengeance for that deed. "The people of the prince that shall come" denotes the Roman armies, really God's agents, that destroyed Jerusalem 40 years later, and the delay pointed to God's forbearance. They, the prophecy says, "shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined." One has only to read Josephus' account of the destruction of Jerusalem, as told in his Wars of the Jews, to understand the dreadful nature of the "flood" and the "desolations."

When the end of the prophecy is reached, this subject is taken up again. "And on the wing of abominations *shall come* one that maketh desolate." The words, "one that maketh desolate," refer again to the leader of the Roman armies, for he is to bring about the deso-

lations that verse 26 says "are determined." That he is "on the wing" means that he is coming flying,—coming hurrying. That he is coming "on the wing of abominations" probably means that the purpose of his coming is abominable. Translate the remainder of the verse, "and unto the full end even *that which has been* determined upon shall be poured upon the desolate." This makes "even *that which has been* determined upon" the subject of "shall be poured," with the King James Version, and avoids the awkward supplying of the word, "*wrath.*" According to the context "the desolate" includes both the people and the city, for the prophecy is about both.

HAVING surveyed the details of the prophecy, let us consider further the time element. We have found that two items, the destruction of the city and sanctuary, and the pouring out of the desolations, were not intended to come within the 70 Weeks, but that the other nine items were all fulfilled by one event, the death of Christ. When was this event to occur? We are told in verse 27, "in the midst of the week he shall cause the sacrifice and the oblation to cease." This locates the year. It was to be in the middle year of the seventieth Week, the year beginning the tenth of Nisan 30 A.D.

The time of the year appears to be foretold in Daniel's prophecy with the aid of the types of the set feasts, though perhaps so that we can know it only after the events. One of the foremost of the feasts was the Passover. Christ was the antitype of the paschal lamb. For we read in I Cor.5:7, "Our Passover also hath been sacrificed, even Christ." It is evident to *us* that the fixed time for the observance of the Passover was intended to foretell the day when the antitype should be sacrificed, for when the paschal lamb ceased to be an appropriate type, and was superseded by the bread and wine of the Lord's Supper, emblems of the Lamb already slain, the time for the observance of the Lord's Supper was not fixed, but was left free. But to those who lived before the crucifixion the fact that the time was significant was indicated by the emphasis placed upon it. One who failed to observe it in its appointed season without good reason was to be "cut off from among his people" (Num.9:13). We conclude, therefore, that the fixed time for the slaying of the paschal lambs was intended to foretell the time of year when their antitype should be slain. This was the afternoon of the fourteenth of Nisan, and, as we have seen, according to Daniel's prophecy the year was to be 30 A. D.

Next let us consider on what day Jesus was crucified. The Synoptic gospels, Matthew, Mark and Luke, seem to say that he kept his last Passover at the appointed time, the fourteenth of Nisan, and that therefore he was crucified on the fifteenth. But John seems to say that, when he was crucified, the Passover had not yet been held, and that therefore he kept his last Passover nearly a day early, which, since he was Lord, he had a right to do. This has been a disputed point for centuries. But the evidence seems decisive that he was crucified on the fourteenth. This evidence is well stated in Godet's Commentary on John, and by others. Its main points are as follows:

1. In John 18:28 we read,

> They led Jesus therefore into the Praetorium: and it was early; and they themselves entered not into the Praetorium, that they might not be defiled, but might eat the passover.

Now the words, "eat the passover," are never used of partaking of the seven days' feast that followed the Passover proper, to the exclusion of partaking of the paschal lamb. It follows therefore that when Jesus was brought before Pilate, the Jews had not yet eaten the Passover supper.

2. The fifteenth of Nisan was itself a special Sabbath day. In Lev.23:5-7,10,11, and elsewhere, it is called a Sabbath, and the law was given, "Ye shall do no servile work." The Jews would be just as scrupulous about keeping this special

Sabbath, as in keeping the weekly Sabbath, perhaps more so. But the day Jesus was crucified many things were done that were inconsistent with its being a Sabbath. (1) They arrested, tried and crucified Jesus, though their leaders dared not arrest him on the feast day, lest the people would not stand for it. Matt.26:5. (2) They also crucified with him two robbers. (3) The disciples supposed that Judas had gone to buy something for the feast. John 13:29. (4) Joseph bought a linen cloth. Mark 15:46. (5) The women bought and prepared spices and ointments to anoint Jesus. Mark 16:1.

3. If the Friday of passion week was the fifteenth of Nisan, then both the fifteenth and the sixteenth were Sabbaths, and the Preparation of the weekly Sabbath was the Passover Sabbath. The supposition that the two Sabbaths coincided best explains the following: (1) In John 19:14 this Friday is called "the Preparation of the passover." (2) In John 19:31 the day of the Sabbath of passion week is called "a high day." (3) In Matt.27:62 the Sabbath is called "the day after the Preparation."

4. The accounts of the Last Supper in the Synoptic gospels is not inconsistent with the view that Jesus kept it a day early. According to Clement of Alexandria, because of the great crowds that attended the Passover, no one waited until the morning of the fourteenth of Nisan to secure a place, but attended to that the evening before. In the light of this custom it is evident that the disciples asked their question, "Where wilt thou that we make ready for thee to eat the passover?" (Matt.26:17 and Mark 14:13), just after the sunset that ushered in the fourteenth of Nisan, and that they had in mind only the securing the place at that time. But Jesus answer went further. His message to the master of the house, "My time is at hand. I would keep (So translate) the passover at thy house with my disciples" (Matt.26:18), meant, "I would keep the passover at once, without waiting for the regular time to come around." Else why send the message, "My time is at hand?" And under the circumstances his instructions to Peter and John, "Go and make ready for us the passover, that we may eat" (Luke 22:8), meant, "Make ready at once." Mark 14:17 and Matt. 26:20 mean simply, "And when it became late, Jesus cometh with the twelve," and "Now when it became late, he was sitting at meat with the twelve disciples." We conclude therefore that Jesus' last Passover was prepared and eaten on the evening that ushered in the fourteenth of Nisan, and that he was crucified on the afternoon of the same day.

But let us consider further the prophetic feasts. The day and the approximate hour having been foretold by the time of the Passover, the times of the daily sacrifice seem to have been intended to help the Passover foretell the time of day more accurately. The paschal lambs and that of the afternoon sacrifice were both to be slain "between the two evenings." Ex.12:6; Num.28:5. Revised Version margin. The Jews understood this to mean about the ninth hour of the day (3 P. M. by our time). For Josephus tells us (Wars, VI.ix.3, and Ant.XIV.iv.3) that the numerous paschal lambs were slain between the ninth and the eleventh hours, and the afternoon sacrifice about the ninth hour. Corresponding to this, the morning sacrifice was slain about the third hour.

Now notice the accuracy of the fulfillment. On the fourteenth of Nisan 30 A.D. at the time of the morning sacrifice, the third hour of the day, Jesus was nailed to the cross, and at the time of the evening sacrifice, the ninth hour of the day, he "gave up the ghost" (Mark 15:25,34). This was the hour of which John wrote that Jesus knew "that his hour was come that he should depart out of this world unto the Father" (John 13:1). We see then that with the aid of the set feasts the prophecy foretold *to the very hour* the time both of the beginning and of the end of Christ's earthly ministry.

But a sacrifice was not completed

when the victim was slain. It included also the use of the blood and the offering of the victim to God. The different sacrifices emphasized different phases of the sacrifice of the antitype. The Passover and the daily oblation foretold, as we have seen, the time of the slaying of the victim, though this did not exhaust their meaning. This phase of their meaning was "caused to cease" when Christ was crucified. The last definite event that was foretold by the sacrifices was Christ's offering in heaven itself the sacrifice of Himself as a propitiation for our sins. This was foretold especially by the ritual of the day of Atonement (Heb.9:1-10:18). When this took place, the sacrifices would cease to be prophetic types. The daily oblation would cease to be needed too at the same time. For it symbolized the fact that the offerer belonged to God, as we read in I Cor.6:19,20, "And ye are not your own; for ye were bought with a price." They would belong to God as soon as the price was paid.

When, therefore, did Christ present His offering? We are not told explicitly, but the fixed time for the typical atonement, the tenth day of the seventh month, suggests, if it does not foretell, that the antitypical atonement would occur at that time. (Lev.16:29,30). But the tenth day of the seventh month 30 A. D. was the very middle day of the Week of years that began the tenth day of Nisan 27 A. D. If, therefore, Christ made his atonement at that time, that was the time when finally "he caused the sacrifice and the oblation to cease." But if he made it any time in 30 A. D., it would still be "in the midst of the week."

AFTER WORD

The fulfillment of this prophecy in so minute detail in the sixth century after it was given is one proof that Daniel was a true prophet of God. For we read in Jer.28:9, "The prophet that prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that Jehovah hath truly sent him." See also Deut.18:22. It is also a proof that the God of the Bible is the true God. Notice the challenge to the idols in Is.41:23: "Declare the things that are to come to pass hereafter, that we may know that ye are Gods." But God claims this power for Himself in Is.46:9,10: "I am God, and there is none else; *I am* God, and there is none like me, declaring the end from the beginning." It illustrates also the truth stated in Jer.1:12, "I watch over my word to fulfill it."

Portland, Oregon.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A.,D.D.

Reviews of Recent Books

Reclaim Those Unitarian Wastes. By Gerrit Verkuyl,M.A.,Ph.D. Zondervan Publishing House, 815 Franklin St., S.E., Grand Rapids, Mich. $1.00.

The author has the scholarly equipment to deal with the vital subject in hand. He received his M.A. from Princeton University and his Ph.D. from Leipzig, Germany. On the positive side, he upholds Trinitarianism in an effective way, both from the Holy Scriptures and by means of argumentation. On the negative side, he exposes with clear reasoning the weakness of the Unitarian doctrine. There are metaphysical rea-

sons for believing in the Trinity which he does not touch upon; but he gives sufficient reasons for the evangelical view. He contends that Unitarianism produces spiritual "wastes," and therefore they should be reclaimed. In one place he commits a technical error (p. 15), where he calls the orthodox—that is, the Athanasian—doctrine of Christ *homoiousios* and the Arian doctrine homoousios. It is just the other way; for the true evangelical doctrine the *iota* must stay out. Perhaps, too, the proof-reading of the book might have been more carefully done. On the whole, however, the work is important and timely in these days of Modernism and Unitarian inoculation.

The Cross. By Rev. Edwin C. Munson. Augustana Book Concern, Rock Island, Ill. $1.

By giving the titles of some of these sermons by an evangelical Lutheran preacher, we can best display the worth of this book. After the introductory sermon, which treats of the purpose of Lent, he discusses the following features of the cross of Christ: its place in the Church, a stumbling block, a revelation of man's wickedness, a revelation of man's worth, its attractive power, its lesson of love, its ground for glory, its call to righteousness, a gate to God, its conquests, its abiding value, the empty cross. All these phases of redeeming love and grace are dealt with in an eloquent and vital way, with sound doctrine at the basis of it all.

Forty Happy Years in Japan. By George P. and Ida G. Pierson. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. $1.25.

What a cheery title! Certainly every one will want to read a book with such a caption. And the book is what it purports to be, describing forty happy years of missionary work in the empire of the Mikado. And yet it is a serious and solid book. It does not portray work in Japan for Christ as all roseate. No; there were trials and hardships and sacrifices. But in it all Christ in the hearts of the workers made their lives lyrical. Much light is cast upon the best methods of missionary work in Japan, and along the way much interesting information is imparted regarding the people and their country. Mr. and Mrs. Pierson were true evangelical missionaries, and gave the people the full contents of the Gospel.

David: The Messiah King. By Helen N. Lawson. Thynne & Co., Ltd., Whitefriars St., Fleet St., London,E.C. 4.2s.

The author recites the life of King David for the most part in the language of Scripture, with remarks of her own interjected here and there. Thus she sets forth his life and character in clear relief. For this reason the book has much value as a Biblical character portrayal. In many ways David is shown to be a type of Christ as well as His regal ancestor.

Taken Unawares. By John Macbeath, D.D. Pickering & Inglis, 14 Paternoster Row,E.C. 4, London, England. 1s.

The thief breaks into the house without giving warning to the tenant. So Satan comes unexpectedly to rob Christians of their spiritual possessions. This thought is earnestly urged by the preacher in the first chapter of his valuable book of sermons. The other sermons are just as urgent and incisive. The following are some of the subjects discussed: "The Background of Failure;" "The Wayside Evangelist;" "Clean Hands;" "Finding the Place;" "Royal Refusals."

Evolution: The Root of all Isms. By Dan Gilbert. The Danielle Publishers, 5472 Gilbert Drive, San Diego, Calif. Paper-bound, 50 cents; cloth-bound, $1.00.

Some time ago we gave Mr. Gilbert's first book, *Crucifying Christ in Our Colleges,* an extended notice in this journal. It was worth all the space we gave it. The present volume is no less timely and important for these "piping times." First, Mr. Gilbert shows how prevalent evolution has become. Then he indicates, by the citation of many facts, that this theory is largely responsible for many evils of the times, which he calls "isms." It is the root of Nietzscheanism, Marxian Communism, Free-Loveism, Determinism (that man is a mere machine)

and Atheism. And much of this destructive teaching he traces to our colleges and universities. The reason evolution leads to such sinister results is on account of its brutal doctrine of "the struggle for existence" as the law of nature, life and progress. The said "isms" deserve the castigation they receive at Mr. Gilbert's sturdy hands.

God and You: Wonders of the Human Body. By Arthur I. Brown, M.D. Fundamental Truth Publishers, Findlay, Ohio. $1.00.

Dr. Brown is a skilled medical physician, and therefore knows the anatomy and physiology of the human body. For this reason the reader can feel assured that all his statements are technically correct. While he furnishes an immense amount of information regarding the human frame, his chief purpose is to prove that design is evident in the construction and functioning of the various parts of the body. It is unreasonable to believe that all of them could have been brought together in so marvelous a way by mere chance or fortuity. The teleology so clearly seen in the human body points to an all-wise personal Designer, and therefore affords convincing evidence that there is a God. In these days of so much current agnosticism, as well as of out-and-out atheism, Dr. Brown's book is most timely, and will prove helpful to many persons who may be troubled with doubt. It will also aid believers in dealing with doubters. Our advice is, get the book, and get it right away.

Maranatha Bells: The Blessed Hope in Prose and Poetry. By Arno C. Gaebelein, D.D., and Anna Hope. Our Hope Publications, 456 Fourth Ave., New York, N.Y. $1.00.

The word "Maranatha" means "The Lord is coming," and it was used as a form of greeting in the early centuries of the Christian era. This book is, therefore, rightly named, for it tells us of the second coming of Christ. It is composed of poems and prose articles. Many of the poems have been furnished by that gifted poetess, Miss Anna Hope. They breathe the true spirit of poetry, and have both reason and rhyme. The prose articles come from the prolific pen of Dr. Gaebelein, who always writes edifyingly, and who ever rejoices in "that blessed hope."

Aunt Martha. By Irving Milton Augustine. Zondervan Publishing House, Grand Rapids, Mich. $1.00.

We are not sure you will like this book as a story. The fact is, it is not much of a story as far as movement and incident are concerned; and we would not want you to spend your money for it if you are looking for an interesting story. But if you want to read discussions of many interesting and important practical problems by the characters introduced, especially by Aunt Martha, then get the book and enjoy it. It is largely written in dialect, and is pervaded with a kind of clever and homely philosophy.

Strange Short Stories. By Walter Lewis Wilson, M.D. Fundamental Truth Publishers, Findlay, Ohio. 35 cents.

Dr. Wilson is well known to our readers through two former booklets which we have commended: *The Romance of a Doctor's Visits* and *Miracles of a Doctor's Life.* The present book is of a somewhat different order, although none the less interesting and important. His purpose is to teach lessons of faith and life in many seemingly common things. For instance, the strange ways in which pole-beans wind around their poles proves that they must have had a designer. Along the way he gives much interesting information. It is a very readable booklet, and we heartily commend it to our readers.

The Sure Anchor Reciter. Compiled by Hy. Pickering. Pickering & Inglis, Pubs., as above. 1s.

This little book contains many poetical recitations for "young people of all ages," as the compiler tells us on the title-page. It contains "108 pieces—short and long—mostly original." We can commend the recitations as suitable for all kinds of Christian programs in which children and young people have a

part. Many of the poems have distinctive merit, and all of them teach useful lessons.

The Unveiled Vision. By Edith Hickman Divall. Pickering & Inglis, Pubs., as above. 1s.

The rhythmic lines of this dainty booklet are all of a devotional character, and are intended to confirm faith and deepen religious life and assurance. The vision that is unveiled is the knowledge that Christ brings as the light of the world. This central sun of divine revelation pours clear spiritual illumination upon life's whole pathway from the cradle to the grave, and then on into a blessed and immortal futurity.

The Christian Faith in the Modern World. By J. Gresham Machen,D.D.,Litt.D. The Macmillan Co., 60 Fifth Ave., New York,N.Y. $2.

Here is a timely book dealing with timeless truth. Its importance for these crucial times can hardly be measured; and yet it treats of matters and doctrines which will never be out of date. The book is made up of four months of weekly radio talks, for which reason they appear in a somewhat conversational style, as if spoken directly to an audience. As one who knows Dr. Machen would expect, he firmly upholds the evangelical position on such vital doctrines as the inspiration of the Bible, the deity of Christ, the triune personality of the Godhead, the deity of the Holy Spirit, etc. With logical penetration, he deals with Modernism, and exposes its unevangelical character, its spiritual weakness, and its lack of reasonable consistency. Dr. Machen says some very weighty things in this book. He commands a gripping style. Even his frequent repetitions do not seem to be tautological, but add to the impressiveness and convincing force of his argument. He has the fine habit of stating the opponent's position in the frankest and strongest way, and then refuting it with smashing logic. He argues bravely for the need of the right kind of polemics, and rightly condemns the indifferentism to doctrine of so many Christian people in our day. The truth must be upheld and error must be exposed. The Christian apologist has a divine vocation if he does his work well and in the right spirit. Dr. Machen has more than a mere academic interest in theology; he frequently closes a chapter with an earnest exhortation. He often says things pithily. A good example occurs on page 189:

> So if the Gospels contained no miracles, they would in one sense be easier to believe than they are now. . . Even skeptics would have no difficulty in believing them. Defenders of the faith would have an easy victory indeed. Everybody would believe. But then there would be one drawback. It would be this—that the thing that everybody would believe would not be worth believing.

Stories from Brazil. By Rev. William Anglin. Pickering & Inglis, Pubs., as above. 1s.

These are true narratives of missionary work in the great land of Brazil. Mr. Anglin is an earnest preacher of the Gospel. His work is mostly in the country districts, where he holds meetings in halls and the homes of the farmers. He has a large itinerary, and often meets with singular adventures. His interesting book is stimulating in that it shows again the power of the Gospel in transforming life and character in individuals and communities, often in the face of strenuous opposition from enemies. Some of the hardest characters are wonderfully converted.

The Lad with the Lunch Basket. By Dr. Donald Davidson. Pickering & Inglis, Pubs., as above. 1s.

Dr. Davidson always writes in an interesting way. Although he is a man of learning, his diction is very simple and straightforward, so that anybody with common intelligence can understand him. His chief object is to edify his readers spiritually, and to enrich their experience. His first chapter is about the lad who helped to feed the multitude with the simple contents of his lunch basket. In the other chapters of his book the author treats other Biblical incidents and texts in the same practical and instructive way. Do not fail to get this book; it will help you.

Evolution Refuted. By Professor David Dexter. Paul C. Clarke, Pub., 922 Clancy Ave., N.E., Grand Rapids, Mich. $1.00.

The author is a college graduate, and has been a teacher of science for twenty-three years. In this book he gives ample proof that he knows his subject. He has investigated widely in both science and philosophy. By numerous quotations from the evolutionists he sets forth fully and frankly just what they believe and their reasons for their belief; then he proceeds to cite facts that smash their theories and make them impossible. Much technical information is imparted on the history of the evolutionary hypothesis. He deals fundamentally with the origin of the universe and shows why it could not have existed from eternity, and must, therefore, have been created. The origin of life, plants and animal species and of man—all of this is effectively treated. Strong reasoning occurs in all the chapters. It is one of the most cogent of the many anti-evolution books that have come from the press. The chapter on purpose and adaptation in the creation is a logically satisfying one.

Anthea's Ambition. By Beth J. Coombe Harris. Pickering & Inglis, Pubs., as above.1s.6d.

Did the attractive heroine of this clever story realize her ambition, or did the Lord lead her into another path? That is a part of the scheme of the story which you must read for yourself to see how it is unraveled. There are other delightful persons in the story who have much to do in carrying out the plot and solving the various problems that are raised. The Christian element of the story is of the real kind; nothing namby-pamby.

Gwyneth at Work. By Margaret P. Neill. Pickering & Inglis, Pubs., as above.2s,6d.

The leading character in this story felt that she had a special vocation. She sought for the kind of work she wanted to do, which was purely beneficent. She found work, but it was quite different from the kind she was seeking. Her position involved her in many difficulties and a dark mystery. For a time the reader will wonder just what is the plot that makes so much trouble for our heroine. Had she not been a sensible Christian girl, she would have failed dismally in her choice of work. The various characters in the story are well drawn and are worth associating with, and the lessons inculcated are certainly worth learning and heeding.

The Mistress of Craglands. By T. G. Kerry. John Ritchie, Ltd.,Pub., Kilmarnock, Scotland.2s.6d.

This story has a delightful *locale* in the southern part of England. Some episodes also carry the chief characters to scenic Switzerland. The *dramatis personae* of the story are all of an agreeable kind, so that the proverbial villain of fiction is notable for his absence. The romances are very engaging. The religion is of the strong and sturdy type. If the story has any fault, it is that the action is often retarded by unnecessary details and repetitions. But the purpose and lessons are of real force and value.

Merry-all-the-Time. By Grace M. Easton. John Ritchie,Ltd.,Pub., as above.2s.6d.

So here we have "the true story of a merry little girl, with her sunshine, her shadow, and the true source of her joy." This little girl was what we would call "cute." She was named Merry, and so, with a little play on words, she was "Merry-all-the-Time," whether she was really merry or not. She was born of missionary parents in China, where she and her kinsfolks had some rather exciting adventures. Then they took her to England for their furlough, and she had some merry times there. It is a cheery story for children and their elders, told in a pleasing style.

A Tudor Heroine. By Beth J. Coombe Harris. John Ritchie,Ltd.,Pubs., as above.2s.6d.

For some reason a second copy of this book has been sent to us. It was reviewed in the January, 1936, number of this magazine. But it is so good a story that we are glad to notice it again. The scene is laid in the heroic days of the

Tudors in England, when Christian people often had to suffer for the faith. Those stirring times have given the talented author a good opportunity to introduce adventure and plot and Christian heroism. The reader of the story will be strengthened to "endure hardness as a good soldier of Jesus Christ."

Voices from Calvary. By Harry Rimmer,D.D. Wm. B. Eerdmans Publishing Co., Grand Rapids,Mich. $1.00.

These voices from Calvary give forth no uncertain sound in respect to the true divinity and humanity of our Lord and His atoning sacrifice on the cross. The voices are varied, but they join in bearing the same witness to Christ. Dr. Rimmer presents his arguments in his wonted forceful style, which always carries conviction to the evangelical mind. In his book he shows himself a master of Biblical doctrine, just as in many other published volumes he has shown himself a master of technical science. It is a pleasure to read after a man of such versatile gifts and such varied knowledge.

Thou Art the Christ. By A. A. Acton. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. $1.35.

In the language of the author himself, "The purpose of this book is to present Jesus as the Son of God and the Saviour of the world." It is not a continuous life of Christ, but the author has selected a number of sayings and incidents in the Gospels which prove the divinity of Christ. He accepts the Gospels as true histories, and treats the miracles as real occurrences. He does not shy at the supernatural elements in the New Testament. Even the raising of Lazarus and others from the dead is accepted. The resurrection of Christ Himself is held to be essential to the divine plan of redemption. There are many teachings in this book that are most acceptable to the earnest evangelical believer. And yet we miss some things that we believe to be fundamental. The author begins his discourses with the song of the angels to the shepherds of Bethlehem, but says not a word about our Lord's supernatural conception and virgin birth. Why was that great fact omitted? While Christ is often called the Son of God and His divinity is upheld, yet there is no clear statement of the Trinity, or of our Lord's pre-existence, or of His true Deity. On page 138 the author presents a defective doctrine of the atonement. We do not believe that the eternal principle of justice can be thus lightly pushed aside. Christ's substitutional sacrifice upheld that principle, and also manifested God's infinite love for sin-smitten humanity. Thus God could be "just, and yet the justifier of every one who believes on Jesus Christ."

Systematic Bible Course. By Alveretta W. Bouman. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. $1.50.

If you want a real systematic Bible course of study for Daily Vacation Bible Schools and Sunday Schools, this is the book to get. Children and young people who are taught according to this thoroughgoing method will surely become evangelical believers, and will not be likely ever to give up their faith. Everything, too, is put in such an attractive way as to enlist the interest of youthful minds. The author knows how to use the principles of child psychology. This goodly volume is the first of a series of three volumes, and is a course for beginners and primary grades. It is here recommended as an admirable text for religious teachers of young children.

Carry a Little Honey and Other Addresses. By Rev. William O. Carrington. Fleming H. Revell Co., New York,N.Y. $1.75.

The author of these unique sermons is a negro preacher. In some ways they are far from ordinary. They are good literature. They abound in apt illustrations. For the most part they are meant to comfort, cheer and encourage Christian pilgrims and spur them to a higher and better life. The author is a wide reader, and quotes from many familiar and unfamiliar literary people; from writers of prose and poetry; from con-

servative and liberal authors without a word to distinguish them; from evangelicals and Unitarians; he quotes good things from all his sources, but gives no hint or warning regarding their safe or unsafe theology. To specify, he cites Fosdick, Hough, Lodge (Sir Oliver), Moffatt and Streeter, and quotes true and bright things from them, but passes by their modernistic errors. For his many brilliant sayings and teachings there seems almost always to be the true doctrinal background, but there is no definite statement as to his theological system. We regret to note on pages 47, 52 and 116 that he accepts the theory of evolution, and believes that sin is a heritage from man's animal pedigree. But sin is *moral* evil, and so animals are not and cannot be sinful; then how could man inherit sin from animals?

Fairest of All, and Other Sermons. By Dr. Herbert Lockyer. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. $1.00.

Dr. Lockyer always writes in an edifying way. He is spiritually uplifting. This book is all about Christ, who is highly exalted. Compared—rather, contrasted—with others, He is holier in birth than they, purer in life, firmer in friendship, kinder in grace, greater in sacrifice and higher in honor. After you have read these throbbing sermons, you will feel the fervor of the apostle when he exclaimed, "Thanks be to God for His unspeakable gift!"

The Origin of Mankind. By Sir Ambrose Fleming, M.A., D.Sc., etc. Marshall, Morgan & Scott, Ltd., London and Edinburgh. 3s.6d.

For persons who keep up to date on the present debate concerning evolution this book, by so competent a scientist, is most fascinating. It is thoroughly scientific, but is not too technical for the intelligent general reader. The author deals with his subject "from the standpoint of revelation and research," as he himself puts it on his title-page. Thus his argument for the creation of the primogenitors of the human race is especially forceful and convincing. But he is none the less cogent in his arguments against the theory of evolution. He cites many facts that cancel that hypothesis. His analysis of matter itself proves that it could not have been evolved, but must have been created. The same is true of life, of personality, of self-consciousness, etc. We bespeak for this erudite work a large reading and an unprejudiced consideration. We might go into details, but it is better for you to get the book and read it.

Man: A Special Creation. By Douglas Dewar. Thynne & Co., Ltd., 28-30 Whitefriars St., Fleet St., London, E.C.4. 3s.6d.

Another book on the creation of man and against the doctrine of evolution! Yes! and a good one. It may be placed on a par with the book just reviewed. While the two books cover practically the same ground, they are different in many ways. Dewar's book is more technical than that of Fleming; yet both are alike scientific. Dewar is especially forceful in showing the vital difference in anatomical structure between man and the simians, so that the former could not have been evolved from the latter. He deals adequately with the doctrine of vestiges, embryonic recapitulation, precipitation blood tests, homologies between men and apes, the Java Man, the Piltdown Man, and all the rest. Since the evolution of man lacks a scientific basis, Mr. Dewar shows that the only reasonable alternative is direct divine creation, as the Bible teaches. By all means get and read this cogent book.

The Life in the Vine. By Alice B. and Albert L. Kramer. Fleming H. Revell Co., New York, London and Edinburgh. 75 cents.

The authors of this unique little book confess that they had wandered far from God, and had failed to find satisfaction in the world. Then they turned to God and found Him. The purpose of their book is to direct others to the same kind of assurance. They write in short crisp sentences and in brief, epigrammatic paragraphs. We can agree with most of what they write, but cannot endorse what they say about evolution on pages 13 and 14. For example, after

saying, "The Bible is the Word of God" (which is right), they add, "It is the story of God's revelation to evolving man" (which is wrong). And this, too, is wrong: "He (Christ) taught that man had evolved sufficiently to rely on the power of God and must neither use nor resist physical force." Surely evolution and evangelical faith will not mix.

Sheaves After Harvest. By Andrew Bonar, D.D. Pickering & Inglis, London, Glasgow and Edinburgh. 1s.

These addresses by the late Dr. Bonar have been edited by his daughters as a loving tribute to his memory. They certainly were worth publishing. They are edifying and uplifting. Every topic dealt with is illumined by Dr. Bonar's special genius and implicit faith in Christ as the world's Redeemer and in the Bible as God's special revelation to mankind.

Mystery at St. Olaves. By Winifred M. Pearce. Pickering & Inglis, London, Glasgow and Edinburgh. 1s.

St. Olaves is a girls' school in merry old England. A strange girl, very gifted, but somewhat odd in dress and manners, appears at the school at the beginning of the school year, and it is about her that the mystery clings. Some of the girls snub her; others make friends with her. There follow some interesting situations and even some exciting adventures. In a very clever way the author hides the puzzle from the reader until the last chapter. If you are interested in a good Christian story, you will want to know just how the mystery was resolved.

Wells of Salvation. By J. M. Davies. John Ritchie, Ltd., Kilmarnock, Scotland.1s.6d.

The wells of salvation are very deep, very fresh, and are perennial. The author shows their various aspects. Salvation is wholly from God; it is solely by grace; it comes only through faith and not through human merit; it is through the atoning sacrifice of Christ; repentance is also necessary. The relation between confession and salvation is aptly shown. A good chapter deals with the "tenses of salvation." It is a book that determines faith and spurs to service.

A Song Forever. By Paul Hutchens. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. $1.00.

When Paul Hutchens writes a story, you may rely on its being a good one, filled with a strong Christian element and plenty of action and some adventure. He certainly has the story teller's gift. In this story the hero finds himself in more than one tight place in trying to carry out his Christian principles. There is a very gifted and attractive heroine, who gives the hero more or less trouble and greatly complicates the situation. How in the world will the plot ever be untangled? Or is it ever untangled? Surely these questions pique curiosity. But the book answers them, and that in a way to satisfy the most exacting reader.

Glitter or Gold? By M. E. Gillespie. Pickering & Inglis, London, Glasgow and Edinburgh.2s.

Of course, "all is not gold that glitters." That is the lesson taught emphatically in this arresting story. The lesson is not conveyed by the preaching method, but by the conduct of the Christian characters. Much of the action takes place amid the wonderful scenery of Switzerland, and this adds much to its attractiveness. There is quite a definite plot. A designing rogue properly comes to grief. But most of the characters are agreeable people to be associated with even on the pages of fiction. People are made better by such companionships.

Until the Flood, and Other Sermons. By Rev. John H. McComb. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. $1.00.

Mr. McComb is pastor of the Broadway Presbyterian Church, New York City. He is a strong preacher and holds the evangelical doctrine and displays the evangelical spirit. These sermons have pith and marrow. There are many original touches. In the first sermon entitled, "Until the Flood," he tells of the carpenters who built the ark for Noah, or at least helped him to build it. They must have been skilled artisans, to be

able to erect such an immense structure; and yet, sad to say, they perished in the flood. Perhaps the author of these sermons is the first preacher who made a sermon on Noah's carpenters. This is a sample of the out-of-the-way and original method of this gifted sermonizer. His sermons are provocative of thought.

Hearts that Understand. By Louise H. McCraw. The Moody Press, 843-845 N. Wells St., Chicago, Ill. $1.00.

This is a big book for the price. While it is cheap as to its cost in money, it is not "cheap" as to quality. It is surely a good story—one that teaches many valuable lessons; for it is a purpose novel. For a while some of the leading characters could not understand one another, but when they were born again through faith in Christ, they came to a perfect understanding. That is the meaning of the title of the story. The chief characters are workers in social service; but some of them are actuated by secular motives, while others serve from Christian motives, and thus seek first the spiritual well-being of the poor. A liberal preacher and an evangelical one figure in the story and create some tense situations. The romance in the story is quite engaging. There is a good deal of argument and some preaching, but it is all profitable.

The Living Fountain. By Karl Heim, Ph.D., Zondervan Publishing House, Grand Rapids, Mich. $1.00.

The author of this book is the noted Professor of Systematic Theology in the University of Tuebingen, Germany. He is also famous as a powerful evangelical preacher. The translation from the German has been made into limpid idiomatic English by Rev. John Schmidt, a young Lutheran pastor in Detroit, Mich. The translation is so well done that the reader does not consciously realize that it is a translation. The sermons themselves are practical, simple and truly spiritual. Refreshment is drawn in every discourse from "the Living Fountain." The sermons are all Christ-centered. They prove that a learned professor of theology can preach lucid, simple and practical sermons that are adapted to enrich and deepen the spiritual life.

A Help to the Study of the Holy Spirit. By Wm. E. Biederwolf,D.D. Zondervan Publishing House, Grand Rapids, Mich. $1.00.

A book that has run into the fourth edition proves its own worth by that very fact. The book is not light reading although it is written in a simple and lucid style. Dr. Biederwolf goes into the exegesis of many passages of Scripture and quotes from many learned authors who were masters of the New Testament Greek. Some of the profound problems pertaining to the doctrine and work of the Holy Spirit are here treated in effective way. Of course, the author upholds the doctrine of the person of the Holy Spirit. The problem of the *baptism* and the *filling* of the Holy Spirit receives satisfactory treatment. We commend the book to all earnest students of the Bible who want to think beneath the surface.

Evolution: Fact or Fiction? By Major E. C. Wren. Thynne & Co.,Ltd., 28 Whitefriars St.,Fleet St.,London,England. 2s.6d.

Any one who desires to review and rethink the so-called "proofs" of the evolution theory should get this book. The author has read widely and investigated deeply, and presents an unusual number of facts that cancel evolution. He cites many scientific authorities and makes many relevant quotations from erudite writers on the subject. It is evident from his thoroughgoing presentation that evolution has no solid scientific basis there are too many facts against it.

The Man Nobody Missed. By Wm. E. Biederwolf,D.D. Wm. B. Eerdmans Publishing Co. Grand Rapids,Mich. $1.00.

Here is another volume in Eerdmans' valuable series of sermon books. The leading sermon gives the title to the volume. Some people live in such a worthless way that, when they die, nobody misses them—that is the burden of the first sermon, and a penetrating homily it is. The rest of the sermons are no less pointed and practical. Many of the ethi-

cal and spiritual problems of human life are studied and rewardingly treated. You would surely like to know how the author deals with such subjects as these: "Touring an Unborn World," "Customs Worth Reviving," "The Cup of Demons," "For Such a Time as This," "The Man Who Forgot God," "How are the Dead Raised?" Well, read the book and you will know.

Pastoral Problems By Wm.B.Riley,D.D. Fleming H. Revell Co., 158 Fifth Ave.,New York, N.Y. $1.50.

If any one in America is fitted by experience and study to deal with pastoral problems, it is Dr. Riley. He has been a pastor for many years and for some years a teacher of homiletics in the seminary of which he is the president. As a teacher, he felt the need of a textbook on practical theology suitable to his purpose. This valuable book is the outcome. He has used the material in his own teaching, and has found it effective. Practically all the problems of the pastor are here discussed in a vital and impressive way—the problem of the call, of preaching, of conducting church services, of administering church ordinances, of performing wedding and funeral services, of managing church troubles, etc., etc. Pastors and others should add this suggestive book to their libraries.

Biography of Dr. Friedrich Bente. By Josephine Bente. Concordia Publishing House, 3558 S.Jefferson St.,St.Louis,Mo. 75 cents.

Whether the reader is a Lutheran or not, we can assure him that this is an interesting and informing biography. It is written in a limpid style. There is nothing "dry" about it. Mrs. Bente knows just how to bring out the most important incidents in her gifted husband's life. He was a leader in the Missouri Lutheran Synod, a prolific and impressive writer, a great teacher, a thrilling preacher, and a scholar of rare accomplishments. It may be added that he was engaged in a good deal of theological controversy, in which he always staunchly upheld the Missouri Lutheran doctrine of election and conversion.

Youth's Victory Lies this Way. By Wm. B. Riley,D.D., Zondervan Publishing House, Grand Rapids,Mich. Cloth, $1.00; paper, 65c.

If anyone is competent to give advice to young people, it is Dr. Riley. As a pastor and professor he has had abundant experience with them, and therefore knows their desires and needs. Out of many years of thought and experience, he tells them plainly that the only hope of living a truly victorious life is to accept Christ as Redeemer and Lord, and thus receive the birth from above, according to the teaching of the Word of God. This is basic. Building on this solid ethical and spiritual foundation, he presents the following suggestive themes: "Christ's Estimate of Childhood," "Paul's Challenge of Youth," "The Relation of Sweat to Success," "Service, the Safety of Youth," "Youth and the Confusion of Tongues," "Prophecy and Youth's Present Peril."

Three Sixteens: Ten Sermons on 3:16 Texts. By M.E.Todd,D.D.,LL.D. Wm. B. Eerdmans Publishing Co., Grand Rapids,Mich. $1.00.

Another addition to Eerdmans' valuable sermon books! In every way it maintains the high standard of its predecessors in the series. Dr. Dodd is a practical pastor and a trained theologian, so that he knows how to put things in a simple, fresh and lucid way, and yet back of and beneath it all there is the solid basis of true evangelical doctrine. In this volume he treats sermonically the ten 3:16 texts of the New Testament. The sermons are brightly illumined by apt illustrations and enriched by many quotations from evangelical authors. They make good reading for all classes of people.

Taking Hold of God. By Samuel M. Zwemer, D.D. Zondervan Publishing House, Grand Rapids, Mich. Cloth, $1.50; paper, $1.00.

You will be in good company if you follow Dr. Zwemer through the luminous pages of this book, which is a study of the nature, need and power of prayer. The reader will be more deeply impressed with the devotional and spir-

itual character of the book than with its scientific treatment of supplication at a throne of grace. On the scientific aspect of the subject, Dr. Zwemer holds that the universe is not such a closed mechanism as to make divine intervention a violation of law. In creating the cosmos, God did not lock the door when it was finished and shut Himself out of it. Among the many excellent books on prayer that have been published, we can truly say that this is one of the most satisfactory and refreshing.

What Happened to Peter. By Grace Pettman. Pickering & Inglis, 14 Paternoster Row, London,E.C. 4, England. 1s.6d.

A good many exciting things happened to Peter in this story. He was too venturesome, and so got himself and others into trouble. Living in Africa during his early boyhood days, he had a thrilling adventure with a lion. He had learned the art of ventriloquism, and his improper use of it got him into more trouble. However, in the end his spirit of curiosity turned him into a real hero, but it also brought him to his knees, and that made him a changed boy. This is a worth while story, especially for boys and girls.

Spiritual Verses, or Sundry Poems. By R. G. Turner. Thynne & Co.,Ltd.,London. 1s.

There is much variety of rhyme and meter in these verses. The many poems are thus classified: 1. Scripture Paraphrases, Testings and Temptations,Sundry Poems,Sundry Local Poems,Parable and Parallel Poems; to these are added several pages of prose pieces. We cannot say that the poems are very lyrical, but they inculcate true spiritual teaching and reveal a deep Biblical faith and experience.

Heaven: The Home of the Redeemed. Compiled by Hy. Pickering. Pickering & Inglis, London. 1s.

This book is composed of twelve important papers by British writers of repute. They depict many of the features of heaven and the life there. They treat of its location, its people, its character and its bliss. The various writers show sane restraint in the treatment of their theme, because they do not go beyond what has been revealed in the Holy Scriptures and do not indulge in useless speculation. For example, the contributor who treats of the location of heaven admits that, on that topic, we have very little knowledge and revelation to guide us, and hence he does not venture on a guess. Yet it is most inspiring to note how much is said in Holy Writ about heaven and the future life of true believers. We know that it is a place and a state of unalloyed happiness, perfect purity and blissful fellowship. It is enough to know that much in the present life; the rest will be made manifest when we realize the "vision beatific and beautiful."

Metrical Religious Conversations and Other Verses. By Francis Percival. Thynne & Co. Ltd.,London. 2s.

This book is an attempt to put various theological questions in metrical form. The doctrines set forth are the true doctrines of Christianity, and they are rightly upheld against opposing errors. Whether the presentation is real poetry or not, is another question.

Wounded by Our Transgressions. By Rev.James M.Ghysels; introduction by Henry Beets, D.D. Zondervan Publishing House, Grand Rapids,Mich. $1.00.

In this uplifting book the true doctrine of the atonement is aboundingly set forth. The first eight chapters are devoted to an exegesis and application of the fifty-third chapter of Isaiah. This wonderful prophecy is effectively dealt with. In the remaining chapters the New Testament teaching is analyzed. While the author's chief purpose is to beget faith in Christ, yet he does this by setting forth the true doctrine of expiation for sin. Note how clearly and positively he presents it (p.24): "What Christ bore in our behalf was punishment. Christ's sufferings were penal. He bore the penalty of all sin. . . . His punishment came from a righteous God, who laid it upon Him that He might thereby satisfy His justice and save His

lect." Yes, the Son of God voluntarily became sinful man's Substitute under the eternal law of justice. This holy doctrine reveals the real sacrificial love of the Triune God.

Safe Through the Blood of Jesus. By William Reid. Pickering & Inglis, London. 1s.

In his preface the author tells the touching story of a young legalist who tried to find peace and assurance through doing many things. But he found his efforts futile. Only when he accepted the finished work of Christ for him as a sinner did he find assurance of truth and salvation. This narrative indicates the gist of the author's teaching in this valuable and strongly evangelical book. Justification through faith in the atoning Saviour is the only way to find peace with God. All other experiences in the Christian religion fall into their proper places, once justification is won through faith in Christ. The recurring phrase, "the blood of Jesus," stands for Christ's substitutional atonement.

Additional Literary Notes

Thynne & Co., Ltd., London, England, have issued a beautiful booklet of poems, entitled, **Listen In: Lines for the Times,** by Mrs. J. Hamilton. One of her purposes is to expose "superstition in the light of God's Word." Price, 6d.

We want to commend, and commend heartily, Dr. Herbert Lockyer's pamphlet entitled, **The Mystery of Godliness, or, The Virgin Birth,** issued by Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. From abundant Scriptural citation he proves that the supernatural conception of our Lord is an essential doctrine of the Christian system of truth and salvation. By a reasoning process he maintains that the virgin birth is the only known method by which the true incarnation of the Divine Son of God could have been wrought. If He had been humanly procreated, He would have had inherited sin, and hence would Himself have needed a Saviour. Price of the pamphlet, 40 cents.

Send 40 cents also to the Eerdmans Co., for a dainty booklet called **Silver Seasons and Other Poems.** The poems are contributed by many authors who have the Christian spirit as well as the poetical gift.

A theologically sound discussion in pamphlet form comes to us bearing the title, **The Salutary Relation Between Christian Doctrine and Christian Life,** written by Rev. C. E. Linder. In his first chapter he seems to be unnecessarily severe in his criticisms of the Church; but in the remaining chapters he is cogent in showing that people must first hold the right kind of Biblical doctrine and then must exemplify it by the right kind of a life. It is a fine handling of this important theme. The Lutheran Book Concern, Columbus, Ohio. 20 cents per copy; $1.50 per dozen.

Our personal friend, Rev. C. A. Lonnquist, has written and published in attractive pamphlet form a poem of 101 sonnets on the life of Christ. An accompanying note informs us that he is the pastor of a mission at Axtel, Nebraska, and would gladly receive contributions to his work. However, if you want his poem, write for it, enclosing a 3-cent stamp for postage.

Nothing could be more appropriate for young people who have been confirmed than a beautiful booklet bearing the title, **Confirmation Candles,** by Rev. Paul J. Hoh. It is issued by the United Lutheran Publication House, Philadelphia, Pa. It contains just what the newly confirmed young people need to encourage and instruct them in the way of Christian life and service. It contains a certificate to be filled out and signed by the pastor. The price is only 25 cents.

Two more books in what is known as "The Lutheran Leadership Course" have been issued by the above-named Lutheran firm. They are entitled respectively, **My Preparation** and **My Materials,** and have been prepared by Revs. O. Fred Nolde and Paul J. Hoh. Based upon normal

pedagogical principles, they are admirably adapted for imparting Christian knowledge to classes of young people in training them for Christian faith and activity. Price, 25 cents each.

It seems to be a pity to be compelled to call attention to some criticisms of Kagawa, who has captured the love and admiration of so many earnest Christian people. Still, many direct quotations from his writings, all carefully documented so that they can be checked, convict him of teaching doctrines contrary to Christ and the Bible. Those who desire to be informed on this matter are referred to articles in the following journals: *The S. S. Times* for Nov. 16, 1935, and Feb. 22, 1936, and *The Evangelical Student* for January, 1936.

Again, on the said Japanese evangelist we call special attention to a booklet entitled, **Toyohiko Kagawa in the True Light,** by Rev. R. A. Ofstedal. Send five cents for it to the Augsburg Publishing House, 425 South Fourth St., Minneapolis, Minn. According to this writer—and the others mentioned above—Kagawa is wedded to the theory of evolution, even teaching that Christ was the product of that process. To prove the truth of this statement we give the following direct quotation from Kagawa's book, entitled, **Love, the Law of Life** (p.299):

> Although there are those who doubt the virgin birth and the resurrection, there are none among scientists who doubt the complicated miracle of the amœba becoming man. Modern scientific faith is too strong to doubt it. Belief in evolution is a bolder faith than Abraham's belief in a Promised Land. His land was the lean country of Palestine; the Promised Land of evolution is growth from electron to Divinity.

Can a man who could deliberately write and publish such a statement be regarded as an evangelical believer? But here is more that is just as far astray, quoted from his book, **The Religion of Jesus** (p.103):

> We do not know in what form the resurrection did come. Whether it was in the flesh, as the Gospels teach, or in the spiritual body, as Paul tells us, makes no difference. Anyway, Jesus was truly revived in the hearts of the disciples.

Many more quotations might be give from Mr. Ofsteddal's booklet; but ou advice is, send for it and read it fo yourself.

The well-known evangelist, Rev. Pau H. Holsinger, has issued a pamphle with the title, **Ethiopia and Mussolini in th Light of Prophecy.** The book is packed wit information. Price, 25 cents. Addres the author, 548 20th St., Oakland, Cali

A beautifully designed and printe booklet, 67 pp., entitled, **Cries From th Cross,** quite original in thought and pres entation, comes to us from the North western Bible School, 20 S. 11th St Minneapolis, Minn. It is the product o Dr. Robert L. Moyer, Dean of the North western Bible School and Seminary a Minneapolis. The introduction is by Dr Harry Rimmer, who expresses ou thought when he says, "The student o the Word of God will find food for medi tation in these paragraphs from hi gifted pen." Price 25 cents.

Another of Dr. Moyer's booklets, jus off the press, is entitled **Curious Contrast in Christian Creed.** "Those things which are most surely believed among us" are set forth in a series of contrasts. The attempt is made to follow our Lord ou of His pre-existent state into Incarna tion, by way of the virgin birth, through His life, death, resurrection, ascension and on to His second coming. Northwest ern Bible School. Price 10c.

A pamphlet bearing the title, **Modern Dispensationalism and the Doctrine of the Unity of Scripture,** by Prof. Oswald T Allis, Ph.D.,D.D., may be secured from Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. Dr. Allis contends that the Dispensationalism advocated by Scofield and others is wrong. Price 10 cents.

You should send to the Sunday School Times Co., 325 N. 13th St., Philadelphia, Pa., for a booklet entitled, **Is Kagawa a Safe Teacher?** By many quotations from his published writings, the author shows that the Japanese reformer is not evangelical on some vital Christian doctrines. 5 cents each; 50 cents per dozen.